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CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



**The Bible in Teaching
College—Free and Christian
Education for What? Beware of Experts!
Did Augustus Order a Census?
Evangelism and Christian Education**

VOL. XXX, No. 4

DECEMBER, 1947

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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TABLE OF CONTENTS

	PAGE
The Bible in Teaching, <i>Ernest Trice Thompson</i>	285
The Annual Meeting	302
We Are Sorry, <i>Bernard J. Mulder</i>	303
College—Free and Christian, <i>Hugo Thompson</i>	304
Abingdon-Cokesbury Dual Awards	309
Beware of Experts, <i>E. V. Pullias</i>	312
The Bible in American Schools, <i>Harold Garnet Black</i>	314
Education for What? <i>Ellis H. Dana</i>	323
Did Augustus Order a Census? <i>Leon F. Scheerer</i>	330
Bethlehem Foretold in China, <i>J. T. Wen</i>	333
For the Christmas Dinner Table	335
The Christmas Present of the Ages, <i>Daniel A. Poling</i>	337
Land of the Three Wise Men, <i>E. M. Blaiklock</i>	340
It Worked, <i>Mildred B. Sayre</i>	343
A Region Which Is Holy Land, <i>George H. Hartwig</i>	347
Evangelism and Christian Education, <i>Franklin I. Sheeder</i>	349
What Is a Christian Education For? <i>Luther Wesley Smith</i>	359

Christian Education

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The Bible in Teaching

By ERNEST TRICE THOMPSON

Union Theological Seminary, Richmond, Va.

A LITTLE over a year ago, Charles Clayton Morrison, editor of the *Christian Century*, wrote a series of articles discussing the question, "Can Protestantism Win America?" In these articles he pointed out that "three major forces are now bidding for ascendancy in the cultural and spiritual life of America. These forces are Protestantism, Roman Catholicism and Secularism." Each of these three forces, he continued, is out to win America if it can. "Secularism has made great strides in the past century in capturing large areas of the American mind. Likewise Roman Catholicism has greatly extended its influence, and is integrating its forces and gathering strength for still further gains." What about Protestantism? There was a time when it held an ascendant position in the American community. But that time, according to Dr. Morrison, is now definitely past. Protestantism today is losing groups to both secularism and to Roman Catholicism in America, and will continue to do so as long as present tendencies remain unchecked.

I do not believe that any informed man will challenge this conclusion.

As Dr. James Bisset Pratt has said: "There may be, and there are, divergencies of opinion as to the present value of the Christian tradition, but there will hardly be much disagreement among observers of the times on the proposition that it is not being handed on to the present generation of young people in the strength or the detail with which we older ones received it from our predecessors. Nearly every older person who has close

CHRISTIAN EDUCATION

acquaintance with college students, no matter how he may admire and love them, is repeatedly impressed with their ignorance of things Christian, their lack of knowledge which was taken for granted of everyone brought up in a cultured or Christian home forty years ago. The Bible is rapidly going the way of Cicero and Virgil. The inspired passages of the prophets, the supreme religious poetry of the Psalms, the Sermon on the Mount, the great chapters of First Corinthians, the unique sayings of the 4th Gospel—refer to these, quote these in a company of college juniors and seniors, and not the look of polite surprise and blank non-comprehension on the faces of a considerable number of your listeners. There are still many who know what you are referring to when you speak of Bible passages and Christian creeds; there are some who are well trained in them and love them, but the number is decreasing. And these young people are not merely among the illiterate who scrape through our colleges. They are frequently among wide-awake students whose intellectual appetite is notably greater than yours and mine was in our college days. Avoid starting a discussion with them on the question that has to do with economics, political science, current topics, or even with history since the beginning of the 20th century, for your ignorance as compared with their knowledge will be unpleasantly exposed. But Moses means no more to them than Homer; and the crucifixion was a great many years ago."

No nation in all history was ever founded by people so dominated by the Bible as our own. Today, every test reveals, the experience of chaplains, who came in contact with a cross section of American manhood in two world wars, confirms the fact that this Book which lies at the foundation of our national greatness, and on which alone we can build safely for the future, is largely an unknown Book to the rising generation of America.

There are many reasons why this is so.

1. For one thing historical and critical study of the Bible has shaken men's belief in its inerrant inspiration. Now a great many ministers have taught and there are some who still do teach, that inspiration means inerrancy, that if there is a single

THE BIBLE IN TEACHING

error in the Bible, it cannot be the Word of God. Since the traditional view of Biblical inerrancy has been so generally abandoned, many feel that the Bible is only a book like other books. It can no longer be accepted as the Word of God.

2. A second explanation of the growing neglect of the Bible is found in the long and disastrous conflict between science and religion.

When Copernicus set forth his revolutionary theory that the earth revolved around the sun, rather than vice versa, the Reformation struggle was at its fiercest, yet Protestants vied with Roman Catholics in denouncing a theory which they felt to be subversive of the true faith. Luther referred to Copernicus as "an upstart astrologer, who strove to show that the Earth revolves, not the heavens or the firmament, the sun and the moon. This book," he went on, "wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth." In his *Elements of Physics*, Melancthon said: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves. Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is part of a good mind to accept the truth as revealed by God and to acquiesce in it."

This was the beginning of the conflict between science and religion which has continued down to our own time. As we look back over the long record it seems that almost every great scientific advance has been opposed by some of the leaders of the Church. In most every case religious leaders have in the end abandoned their opposition and accepted theories which at one time they claimed would destroy religion. This opposition to science in the name of the Bible, this continued retreat on the part of religious leaders, has gone a long way to destroy the prestige of religious teachers and of the Bible on which their opposition has been based.

At the present time the conflict has largely ceased, because of a

CHRISTIAN EDUCATION

changed attitude on the part of both religious leaders and scientists. But this new situation is not generally known. Because the Bible seems to be incompatible with modern science it has lost its hold on many people in the present day.

3. A third explanation of the widespread neglect of the Bible is the moral difficulty of some of its teachings—the fact that many of the ethical standards of the Old Testament are below the ethical standards of our own day. We read for example in the Old Testament how God commanded the Israelites to exterminate the Canaanites, somewhat as Hitler sought to exterminate the Jews, how Elisha cursed the children who mocked him because of his bald head and how bears came from the woods and devoured them, how the Psalmist prayed that God would dash the children of his enemies against the stones.

4. A fourth explanation of the Bible's neglect is found in the seeming irrelevance of much of its teaching to the concrete realities of our modern world. Much of the Old Testament deals with primitive civilization which is very different from our own. Many of the concepts of God which prevailed among the Israelites seem to be concepts that belong to an earlier stage of civilization and to be outgrown in our modern times. Even in the New Testament people feel that conditions in Palestine were so different that they have no meaning for our present day. They do not find the answer here to the problems that we face in the economic realm, the political realm, the international realm, or even in the personal realm.

5. A fifth explanation of the Bible's neglect is found in the difficulty that many people find in understanding the Bible.

A few years ago Prof. Frank G. Lankard wrote a valuable book entitled *The Bible Speaks to our Generation*. In this book he is forced to acknowledge as all of us must do, that "the Bible is not an easy book to read. Its binding, black for the most part, is not inviting. It is an oriental book written in languages other than our own, and it is filled with names and places which are strange and unfamiliar. It was written a long time ago and to many people it seems very remote. It contains strange and peculiar commands or laws concerning eating and foods. It has genealogies that have little meaning for our day. . . . It contains visions and oracles that are as black as night to most of us."

THE BIBLE IN TEACHING

I do not believe that those of us who teach the Bible realize how difficult it is for the ordinary man to understand, and yet there are many portions of it which we do not read often for the same reason. As a matter of fact there are parts of the Bible which any one can understand; there are other parts which it is difficult for any one to understand without help—help which is available for the reader and for the teacher—if, but only if, we know where to obtain it.

6. A sixth explanation of the Bible's neglect is found in the unintelligent use of the Bible made by many pious folk, an unintelligent or superstitious use which serves to discredit it in the eyes of the more thoughtful and to make it even more of a puzzle to the ordinary many.

Some have regarded it as an amulet or fetish—soldiers in the world war for example, who carried a pocket testament in their breast pocket, thinking it would serve as a charm to ward off death.

Some otherwise intelligent men believe that they can secure divine guidance for their individual lives by offering a prayer and then opening the Bible at random, taking the passage upon which their eye first rests as offering the solution for their problem. It reminds me of the experience of Campbell Morgan. He said he tried this method once and the Bible opened to the story of Balaam and his ass. He never tried this particular method again.

A great many people have felt and many still do feel that this Book offers us a chart for the future, that it foretold the invention of the automobile and the aeroplane and the atomic bomb, the rise and fall of Adolf Hitler, the power of Stalin, the menace of Russia. They are especially interested in the second coming of our Lord Jesus Christ, and think that the Bible foretells the exact or the proximate date, which always happens to be in the immediate future. This is one thing incidentally which Jesus said that He Himself did not know, and the one thing which He said that we could never know. In the first chapter of Acts we read that they asked Him, "Lord, doest thou at this time restore the Kingdom to Israel?" Jesus replied, "It is not for you to know times or seasons which the Father hath set within

CHRISTIAN EDUCATION

his own authority." In the Greek this expression means that we cannot know the exact time or even the general season. It has always been very difficult for me to understand how the one thing Jesus said He Himself did not know, the one thing that He told us we could never know, is a thing which so many pious Bible students feel that they do know.

Some Bible students proceed on the theory that all parts of the Bible have equal value. Even John Calvin, the master exegete of the Reformation period, fell into this error. When the Duchess of Ferrara remarked in a letter that David's example in hating his enemies was not applicable to us, Calvin sternly and curtly declared that such a gloss would upset all Scripture and "that even in his hatred David is an example to us and a type of Christ," and then asked, "Should we presume to set up ourselves as superior to Christ in sweetness and light?" This approach to the Bible has led men to live by the ethics of the Old Testament rather than by those of the New, and has served to bring not only the Bible but also religion itself into contempt.

A wooden, literal, uninformed interpretation of the Bible has led men to oppose, or has justified them in opposing almost every social advance. Leaders of the Church opposed the use of anaesthesia in case of child birth because of the curse which God pronounced upon Eve, "I will greatly multiply thy pain and conception; in pain thou shalt bring forth children." They opposed attempts to end slavery because Noah predicted that the sons of Canaan should be drawers of water and hewers of wood; they oppose efforts in improved conditions under which Negroes live today because Paul said, "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"; they oppose attempts to end poverty and unemployment because Jesus said to His disciples, "the poor you have with you always"; they oppose efforts to end war because Jesus said, "there would be wars and rumors of war." This bondage to the letter of Scripture is no imaginary thing. The Bible has been quoted in support of almost every unworthy thing in history and experience.

Another mistaken method of Bible interpretation and of
[290]

THE BIBLE IN TEACHING

Bible teaching is the proof text method, in which one supports one's position by verses taken from Scripture, often completely away from their context. Even learned theologians fall into this error. They use those texts which fit into their system, ignore or discard others. This erroneous approach to the Bible helps to explain our denominational differences. Most denominations justify their particular tenets from Scripture. But too often they select the texts that bear out their interpretation and overlook others or twist their meaning to suit their purpose. This common use of proof texts to bolster up one's position has led many people to believe that one can prove anything from the Bible, and therefore has tended to destroy its authority.

Another common misuse of the Bible has been use of allegory. Origen, the greatest scholar in the early church, taught that every verse in Scripture has a three fold meaning—the literal, the moral, and the allegorical meaning. The allegorical interpretation proved so popular from that time on that very little Biblical exegesis before the Reformation has much value for us at the present time. The great Reformers, Luther and Calvin, rejected the allegorical method and taught that we should go back to the actual meaning of the text in its historical setting. But it has been very hard for ministers and for teachers to avoid the allegorical method. We are under the heavy pressure of bringing a message from God's word to His people at regular intervals. And it is a great temptation for us, instead of expounding the text, to draw from it some fanciful lesson which the words suggest to our imagination. Ministers and teachers who allow themselves such liberties with the text may preach interesting sermons or teach interesting lessons but they do not deal fairly with the Bible and they make it more difficult for the ordinary man to understand.

Another danger which all of us face is the danger of making belief in the Bible or belief in the Lord whom it proclaims a substitute for a life lived in accordance with His will. That was the error which Jesus detected in the religious leaders of His own time. It is the danger which He warned us against when He said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of

CHRISTIAN EDUCATION

my Father who is in heaven." Perhaps this is the most important reason why men turn away from the Bible. Men would forget other difficulties if they saw that the Bible created or produced a superior quality of life in its professed teachers. If the Bible is to be gotten into modern life it must be gotten first of all into our own lives. "You yourselves are our letters of recommendation, written on your hearts, to be known and read of all men," Paul wrote to the Corinthian Christians, "and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." Only as men see Christ in us, His professed followers, and especially in those of us who are called to be teachers, will they be led to seek Christ in the pages of this Book.

II

So far we have been concerned with the Problem. The Bible is the indispensable foundation on which Protestantism depends; it lies back of much of our national greatness; it is still our best seller; and yet in spite of its wide spread distribution and its unique position, it is being read less and less by educated men and to our rising generation it is largely an unknown book.

All of this raises a question in our mind. Will the Bible continue to lose its influence or can it recover its position in our modern life? If it is to be the latter, and the future of Protestantism and the future of America depends upon the answer, then, I believe we will agree that first of all there must be a revival of Bible teaching in the home, in the church, and in the schools.

THE BIBLE IN HOME, CHURCH, AND SCHOOL

First, there must be a revival of Bible teaching in the homes—more fathers and mothers who will seek to transmit the faith to their sons and daughters; more families, with appropriate changes to suit our modern times, like that described by Robert Burns in the *Cotter's Saturday Night*, where the Bible is read, and prayers are offered in the intimacy of the family circle. "From scenes like these," sang Burns, "Old Scotia's grandeur springs, That makes her loved at home, rever'd abroad." It is

[292]

THE BIBLE IN TEACHING

from families like these that the greatness of America has sprung; it is families like these on whom its future greatness depends.

There must also be a revival of Bible teaching in the church. That means more Biblical instruction, more Biblical exposition from the pulpit; and it means more adequate Bible teaching in the Church School. The Roman Catholic Church puts its reliance in parochial schools. It has more than two million pupils gathered in approximately 8000 such institutions. These parochial schools are being supplemented now by a system of high schools. Twenty years ago there were practically no Catholic High Schools; ten years ago there were almost a thousand; today there are more than 1500. Ten years ago there were 150,000 students in Catholic High Schools; today there are more than half a million. In addition, there are 769 Catholic colleges and universities. In all these institutions—colleges, high schools, and parochial schools—religion is taught day after day and week after week. As a consequence the average Catholic is well instructed in the faith. Protestantism as a whole has rejected the idea of a parochial school system, and for the training of its children and youth is depending upon Sunday Schools—twenty or thirty minutes of instruction each Sunday morning, imparted by volunteer teachers, to students who are exceedingly irregular in their attendance. There are a host of devoted men and women giving their time to the Sunday Schools and without their aid our whole educational program would collapse; yet we are bound to recognize that many of these teachers are inadequately prepared, and that many of the methods used are somewhat antiquated. A careful study of the educational program of my own church indicates that a large proportion of the Sunday Schools are conducted today just as they were 25 years ago. Sunday School officers have either held the same office so long they have stagnated on the job, or they are so new that they are not acquainted with the ideals of religious education. Two thirds of the teachers have never had a course in leadership training.

The brief period allotted to instruction, the irregular attendance, the small proportion of children enrolled in the Sunday School make it clear to us all that the Sunday School cannot meet the educational needs of the Church. Bible teaching in

CHRISTIAN EDUCATION

the home, Bible teaching in the Church and in the Sunday School must be supplemented by Bible teaching in the public schools. It is encouraging to note that this movement is spreading today in almost every state of the Union. Two million boys and girls are now receiving week-day religious education in more than two thousand communities, which is more than double the number four years ago. In my own state we have a homogeneous population, a settled population, a well churching population, and yet I note that 48 per cent of the children reached by week-day religious education in the public school have no contact whatever with the Sunday School.

If the Bible, and that means Protestantism, is to recover its place in the nation's life there must be a revival of Bible teaching in the home, in the church, and in the school, but a revival of Bible teaching is not enough; there must be also a more intelligent presentation of the Bible in the home, in the church, and in the school.

I CANNOT deal with this last topic adequately in the space which I have left. I would like to point out that there are four elements in the Bible which must be taken into account if we are to understand it for ourselves, or if we are to teach it to others.

1. The first of these is *the human element*.

When I was a boy I had a very curious notion about the Bible. It seemed to me that the men and women whom I read about in its pages and whom I heard about in Sunday School were a different kind of men and women from those whom I saw about me in real life. It seemed to me that they breathed a different sort of atmosphere; that they lived in a different sort of world altogether; that somehow God was near to them in a way in which He is not near to us at the present time.

There are some people who never outgrow this childish notion of the Bible. As a matter of fact the Bible is a very human book, and it is very true to human experience. The men and women who live in its pages are exactly the same kind of men and women whom we meet in real life today. They had the same difficulty finding God, the same difficulty serving God, the same difficulty in

THE BIBLE IN TEACHING

understanding God's providence for their own individual lives and for the life of the world.

The Bible, I say, is a human book, written by real men, about real men, and about the fundamental problems which men face in this age and in every age. When I discovered this, I had begun to discover the Bible. It became for the first time a living book, no longer a meaningless record of what had taken place hundreds of years ago, a collection of proof texts to bolster up doctrines unrelated to life, but a record of vitalizing religious experiences. The discovery which I made and which I am sure each of you has made is one which we need to help others to make.

The Bible grew out of man's experience with the divine and is able therefore to mediate the divine in our own experience. It brings us man's witness to the revelation which came to him in his hour of desperate need, in his moment of deepest insight, in his time of loftiest vision. It contains the story of men who failed in their spiritual lives and of men who succeeded. In the end it points to him who was able to say, he who has seen Me has seen the Father, and to issue the universal invitation, Come unto Me all who labor and are heavy laden and I will give you rest. It is man's account of the spiritual help which is available to him from God through Jesus Christ and through the Spirit which He has sent.

The fact that there is a human element in the Bible means that we must consider

2. *The Literary Element*

If the Bible was written by men to men, they had to use language that men of their own day would understand, thought forms that were available to them, literary forms that were common among their contemporaries. And we must take this into account.

Take for example the stories in the early chapters of Genesis—the stories that tell how woman was made out of man's ribs, how a serpent spoke to the woman in the garden, how Adam and Eve ate of the forbidden fruit and were driven out of the garden of life. "We have to bear in mind," says C. J. Ball, that it was "the inveterate tendency of Jewish teachers to convey their doctrine not in the form of abstract discourses, but in a mode

CHRISTIAN EDUCATION

appealing directly to the imagination. The rabbi embodies his lesson in a story, whether parable or allegory or seemingly historical narrative, and the last thing he or his disciples would think of is to ask whether the selected persons, events and circumstances which so vividly suggest the doctrine are in themselves real or fictitious. To make the story the first consideration and the doctrine it was intended to convey an after-thought, as we, with our western literalness, are predisposed to do, is to reverse the Jewish order of thinking, and to do unconscious injustice to the authors of many edifying narratives of antiquity."

But we do not need to consider the rabbis' mode of teaching. We recall that Jesus, the master teacher, presented some of His profoundest thoughts about man's relation to God and to his fellowman in the form of parables—the parable of the prodigal son, for example, and the parable of the Good Samaritan. So mothers today teach vital truths to their children by means of stories. It may be that the writers of the Bible follow the same method as they convey to us the important truths of man's early history, that these early stories in Genesis are parables or stories which enshrine truth which could be conveyed in no other way.

If we are to understand the Bible we must recognize that it contains both poetry and prose and that each has its own canons of interpretation. I tried to illustrate this to a class one day by calling attention to a passage in the Psalms which says that God will make the mountains skip like lambs. No one, I suggested, would attempt to interpret this statement literally. But one member of the class bridled at the statement. If the Bible says the mountains will skip like lambs, he said, I believe they will skip like lambs. We do occasionally meet minds like that, but most of us recognize that English poetry is interpreted by different canons from prose, and the same must be true of Hebrew poetry. It makes a difference whether Job is history or drama, whether the Old Testament prophecies are to be interpreted literally or symbolically, whether Jonah is biography or prophecy.

To understand the Bible for ourselves, to teach it effectively to others, we must take into account the literary form; we must

THE BIBLE IN TEACHING

also consider the immediate context and the general setting of the passage under consideration. I know that this seems like a very commonplace remark, and yet it is a principle which is frequently overlooked, and sometimes with very unfortunate results. For example, there are many Christians who believe that God doomed the sons of Ham, the Negro race, to a position of permanent servitude. A study of the passage, Genesis 9:25, 10:15, will make it clear that the speaker was Noah and not God, that the curse was pronounced on Canaan and not on Ham, and that the descendants of Canaan were the Canaanites, who were not black people, but white.

3. *The Historical Element*

The first principle of Biblical interpretation is what we call the grammatico-historical principle of interpretation. Put in simplest terms this means that the Bible means not everything that its words can be forced to mean, not what we would like for it to mean, not what is morally or spiritually edifying, but what the writer meant to say in his own day; in other words that we are to interpret the Bible by ordinary rules of grammar, taking into account the historical situation. This brings us to the third element that we must take into account, as we seek to understand the Bible—the historical element. And this means that we must give consideration first of all to the author.

If the writers of the Bible were unconscious instruments in the hands of God, mere automatons, this would not matter. But if God does not override human personality, and we believe that He does not, then the more we understand about the author, the times in which he lived, the experiences which he himself enjoyed, the purposes he had in mind when he wrote, his own peculiarities of style and thought, the more we shall understand the message which he brought.

The three synoptic gospels tell the same story, but they tell it from a slightly different point of view. We appreciate each of the gospels more, we understand them better, when we grasp this distinctive point of view.

Or take the *Book of Daniel*. Was it written by Daniel himself as literal history, or was it written much later by an author who wished to encourage the Jews to remain faithful to their

CHRISTIAN EDUCATION

heritage in the Maccabean struggle? Our interpretation of this book will depend on the answer we give to this all important question.

All these statements suggest we are concerned not only with the author, but also, and this is even more important, with the historical background or environment.

The readiness of Abraham to sacrifice Isaac and to Jephthah to immolate his beloved daughter have to be studied against the ideas of the time. The history of Israel takes on new meaning when we consider the religion and the culture of the Canaanites and recognize that in the Old Testament we have a conflict of religions and of culture. The prophets are the richest books in the Old Testament, and yet they are the hardest to understand, because their message is concerned with economic, social and political conditions which the average reader does not understand. The messages of Amos and Hosea stir us to the depths when we consider them in the social context, when we recall the extremes of riches and poverty and the ritualistic and formal religiousness that passed for religion in that day and time. It is hopeless to try to understand II Isaiah or Ezekiel apart from the exile; or Daniel apart from the Syrian tyrant Antiochus Epiphanes.

The most important discovery I personally have made in recent years is in regard to light thrown on the teachings of Jesus when we consider them against their historical background. Jesus did not speak His words in a vacuum. They were not beautiful ideals totally unrelated to life. The Jews were a subject people, seething with bitterness and resentment and longing eagerly for deliverance. And Jesus offered them a way of life that was valid for that day and for our own day, a way of salvation for the individual and for the nation.

The Book of Revelation was once the most difficult book in the New Testament to understand, now it is one of the easiest, because we understand the literary form in which it was written and the historical circumstances which called it forth. The Roman Empire was girding itself to destroy the church of Christ, and John wrote in familiar apocalyptic imagery to encourage Christians to stand firm, to proclaim the final and inevitable victory of the Church.

THE BIBLE IN TEACHING

In this connection it is important for us to note that the Bible reflects a growth in religious understanding, or in other words that the Israelites passed through various stages of religious development. For example there are changing conceptions of God and of what constitutes service to God. More important is the increasing understanding of God's love. The earlier thought of God in Israel was that of a severely righteous and even arbitrary God. It was only gradually that people were able to grasp anything higher. And it is this primitive conception of an arbitrary and harsh God that accounts for many incidents in the early history that used to cause perplexity to readers of the Bible—for example, the extermination of the Canaanites, or the way in which Samuel hewed Agag in pieces before the Lord. If it is true that there has been growing religious understanding answering to what we may call a progressive revelation, it is important for us to realize this and to bring it to the attention of our students that they shall not take some outgrown conception as final truth, but that they shall bring all things to the test of God's revelation in Jesus Christ. We might note that this conception accords with the teaching of Christ—"I came not to destroy the law and the prophets but to fulfill"—"ye have heard it said by them of old time, but I say unto you"—and with the writer of the epistle to the Hebrews: "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

We have been speaking of the historical background. The geographical background is not so essential, but is an immense help. As the Abingdon Bible Commentary puts it: "When you have formed a picture of the land and bring this to the study of the Bible, you find it throwing light on all sorts of incidents and features of the text. It explains our Lord's parable of the two hearers in Matthew 7. It explains the incident of David and Goliath. It makes the parable of the Good Samaritan a new story." It helps us to appreciate the statesmanship of Paul. In the Old Testament the illumination is even greater. It throws a flood of light on the Red Sea incident, on the crossing of the Jordan, on the overthrow of Jericho, on the destruction of the

CHRISTIAN EDUCATION

cities of the plain, on the imagery of the prophets and the poets. The classic book in this field is George Adam Smith's great work on the *Historical Geography of the Holy Land*. "It is not too much to say that this book is more fascinating than a novel, and that, once you have read it, you will possess an outfit for the understanding of Scripture which you can get nowhere else."

But this is only one of the many books which can be of invaluable assistance to the teacher of the Bible. There is a vast amount of scholarship which is at your disposal. You can never hope to master it all. But there are some indispensable aids which no teacher should neglect. Every serious student of the Bible should seek to know everything he can about the human element in the Bible, about its literary forms, about its geographical and historical background. And yet this is never an end in itself. It is always a means to a greater end. And that leads me to the last element in the Bible which I shall mention—the last, and by far the most important, that is

4. *The Divine Element*

There are some who think that the Bible is merely a human book, recording the story of man's search after God, containing the story of his mistaken guesses as well as his true conclusions. Even if this were true its value would still be beyond estimation. It is a book that has influenced our civilization more deeply than any other, a book that reflects human hopes, aspirations and temptations, that comforts, guides, and inspires us as no other book in all the world. But this view has never been satisfactory to the church, and I presume is not satisfactory to any of us.

We believe that there is a God who has revealed Himself to man in His words and in His deeds, a God who has spoken His final message to men in the life and death and resurrection of Jesus. We believe that the Bible is the Word of God because in it God's word comes to us; because we experience His saving power in Christ; because here as nowhere else in all the world, we come in living contact with God who is Father, Son and Holy Spirit.

Why do people continue to come to church and to Sunday School, week after week, year after year, in spite of all the attractions of our modern age, in spite of the feeble messages that they hear so often from the pulpit, in spite of the weak and inadequate

THE BIBLE IN TEACHING

presentation of the Word which they find in the Sunday School? It is because consciously or unconsciously they wish to find God, to be lifted up for a moment at least out of themselves into that spiritual realm, which at times enchants them with its beauty and sustains them with its power, to hear some message from God's Word, some authentic Word of God that will speak to the real needs of their soul.

Why do men continue to read this Book, written some parts of it thousands of years ago, in spite of all the modern literature which floods from our press, and the messages which flood the air? Many reasons might be given, but in the last analysis it is because the God who created the heavens and the earth and the sea, the God who thundered at Sinai, who inspired the prophets and who sent His Son, the God in whom we live and move and have our being still speaks through its pages to those, but only to those who are willing to hearken to His voice.

And that is why we teach the Bible. Not that men may appreciate its literature, or understand its history, or even that they may know its doctrines, but that they learn to know Him whom to know aright is life eternal; that each man may hear for himself that voice of the living God who calls us in ideals, warns us in remorse, comforts us with His pardon, and sustains us with His power; that each man may hear that voice and respond to it, and so that His kingdom may come, His will be done increasingly on earth, even as it is in heaven, and that finally we and all whom we love, may be reunited with Him throughout all eternity.

THE ANNUAL MEETING

(In conjunction with the Association of American
Colleges, January 12-16, 1948)

Cincinnati, Ohio

January 14, 4 to 6 p.m.

President Don Faulkner, Presiding
Address and Discussion

**A NATION-WIDE "CHURCH-COLLEGE
DAY"**

January 16

- 9:30 Greetings and Roll Call
Minutes and Financial Report
President's Address
The Secretary's Report
Committees
 Executive Committee
 Committee on By-Laws
 Religious Education in College and
 University Curricula
 Cooperative Placement Bureau
 Financial Aid to Students at Church-
 Related Colleges
- 11:30 Cooperative Research on the Training of
 Protestant Ministers
- 2:00 Reports of Commissions
 The University Commission
 The Commission on Christian Higher
 Education of the Association of
 American Colleges
 The United Student Christian Council
Discussion. . . .
 The Protestant Radio Commission
 The Owen L. Coon Foundation
Election of Officers.

We Are Sorry

In the September, 1947, issue (Vol. XXX, No. 3) of *Christian Education* was printed an article, "Religious Problems and the Undergraduate," credited to A. C. Reid, of Wake Forest College. This article was a shortened and emended form of an essay by Professor Reid which was published in the *Crozer Quarterly*, Vol. XVII, No. 3 (July, 1940). The permission of neither the author, Professor Reid, nor the *Crozer Quarterly* had been asked, and we gave them no intimation of our intention to use this material. The original article, as well as all material published in the *Crozer Quarterly*, is copyrighted; thus our act in reprinting this article without permission violated the copyright laws. It also did a distinct injustice to the author, Professor Reid, in seeming to make him republish without explanation an article seven years old which had already been copyrighted. We deeply regret this act and extend to Professor Reid and the *Crozer Quarterly* our sincere and unqualified apologies.

BERNARD J. MULDER, *Acting Editor*

Surely a college can have religion in it, but can the institution itself truly be called Christian—and not deny freedom?

College—Free and Christian*

BY HUGO THOMPSON

Macalester College, St. Paul, Minn.

ARE there important differences between what happens to students on a Roman Catholic campus and what happens to them on a Protestant campus?

The answer calls first for a glance at what *all* liberal arts colleges seek to teach. The "standard curriculum" rests on the social and natural sciences, studying the ways people act and react, and why. It almost always deals, too—more or less gingerly—with the moral and spiritual laws of life, the so-called "realm of values." Thus, recently, those who were the literary sophisticates of the twenties and thirties have re-discovered that our culture is somehow "religious"—at least as compared with such cultures as Nazi paganism. So we find "religion," implied and assumed, in liberal arts courses listed under "Philosophy" or "Ethics."

But above this groundwork of liberal education, Catholic and Protestant have insisted upon certain special religious factors difficult to achieve except in their own church-supported institutions. One of these factors is actual religious knowledge, normally gained only in courses directly dealing with religion. These courses cannot be wholly "objective," because they teach not only facts but a basis for interpretation of facts: that is, a faith.

In some institutions plans were worked out to remedy this catastrophe. Educational leaders reflected again on the ideal of the university—as a community of learners, for whom communication is essential.

Their plans do not throw out specialization; they assign it an important role, but one which organically relates upperclass specialization to general education. The Harvard plan puts it this

* Thanks to *The Intercollegian* for this thoughtful article.

COLLEGE—FREE AND CHRISTIAN

way: the student, in his field of major concentration, must be made "aware of the methods he is using, and critically conscious of his presuppositions," so that he may learn "to transcend his specialty and generate a liberal outlook within himself."

This approach through "general education" to the problem of intellectual provincialism is very different from that proposed by President Hutchins, for he suggested that the problem can be solved by having all undergraduates study the same monuments of learning from the past. He insisted that common inspiration and a common vocabulary would result from having all future specialists read the same masterpieces. He asserted that true liberal education concerns itself with "the abiding and the permanent." He demanded that it deal "with permanent, not shifting conditions, with ultimate and not relative ends." He criticized those who related education to current problems for indulging in "presentism."

This is as one-sided as the proposal that only the morning newspaper be required reading in the classroom. A balanced emphasis on the continuity of the past with the present is academically healthy; it is pedagogically feasible. Such a sense of historical continuity is a central support in the plan of general education.

RELIGION REENTERS, CAUTIOUSLY

Another observable trend includes religion with philosophy in general studies. This is a trend which is cautiously treated. Religion is still considered as an area which may offend the young sophisticate. And the teaching of religion does raise important questions. Should it, for instance, be taught by an objective observer, or by a sympathetic participant? Should the fact of our cultural diversity deter us from giving courses in religion, since they must recognize the specific religious traditions, or should this fact make more important direction instruction in the religious practices and beliefs of contemporary Americans?

These are questions which cannot be answered hastily, but they are not beyond solution. Many colleges have already introduced new courses in religion and revised some of the traditional studies. Others have proposed that such courses be added to the curriculum. A new day in religious instruction begins with the healthy

CHRISTIAN EDUCATION

study of religion, if such study is approached with the same objectivity and sympathetic understanding given to any of the cultural and social studies.

These are all encouraging trends. The world of higher education is alive to the scope of its task; it is concerned with devising a curriculum adequate to "the education of modern man." There are, I am sure, still greater changes to be made. Cooperative or interdepartmental courses will become still more widely accepted as the curricular pattern of the future. Another such course—preferably in the field of semantics and linguistics—may well be introduced to "round out" the general education plan. Further, higher education will be profoundly affected by revisions which now are in progress at the elementary and secondary levels.

Education may be startled and tremendously altered as its leaders, teachers, and students face and discuss frankly the problems which lie at the base of our current cultural crisis. At least they may recognize that to shun such a crisis will lead us inevitably to fear it; and if we fear it, we shall be paralyzed in its presence.

Another factor is that religious groups—justly—insist that religion be not just an addendum to the curriculum, but a characteristic of the whole college atmosphere. It is more than just courses. It includes opportunities for religious fellowship and activity. More important yet, it requires that faculty, administration, and student body stand closely together on religious presuppositions.

THE METHODS VARY

What, against that background, are significant differences between Protestant church-related higher education and that of Roman Catholics? First, Protestant education emphasizes individual freedom and responsibility; Roman Catholic education emphasizes churchmanship. College catalogues show results of this difference: the Roman Catholic school states its aims in specific religious terms, while the Protestant college declares the aims of liberal education, plus a hope of "surrounding the student with a favorable religious environment."

Look at the resulting programs. "Catholic environment" means that the student is reminded of his religion every hour of

the day. Architecture is ecclesiastical, with a chapel as its central feature. The garb of the faculty, the daily mass, the titles of courses, and the routines of life link the student with the Roman Church, and not merely with religion in general. Religion courses in a Catholic college deal with churchmanship and doctrine.

The Protestant college is quite otherwise. Here chapel is required only once or twice a week, and one may find a half-dozen denominations organized among students, cordiality in neighboring churches, and courses dealing with the Bible and with problems of personal religious faith, or Christian ethics.

The contrast goes further, into attitudes sought by the two kinds of program. Roman Catholic virtues are those of conformity to an approved pattern and institution, believed to have supernatural character; Protestant virtues are those of an individual responsible for his own choices, even religion.

Does the average Protestant church-related school do enough about just which sort of faith we have and how it should be stated? We need to realize always that "having some kind of religion or other" does not mean that we have Truth, or Life. A religiously responsible individual will see that religion as a *way* of life is dependent upon a sound *understanding* of his own attitudes and purposes in religious subjection to the Divine Good.

This does not mean going over to dogmatism or insulating ourselves against life itself. Protestantism sees every person outstanding in the presence of God, without aid or comfort of intermediary, except Christ. Hence, it is concerned for the most thorough preparation possible in every human being for all the problems of life. That is why universal education for general citizenship developed under Protestant guidance—while the classic university of medieval Catholic tradition had devoted itself to training only the ablest few. To be true to itself, Protestant higher education must continue to insist—in contrast with Roman Catholicism—upon wide freedom of inquiry into truth without threat of excommunication or inquisition. One way of assuring that freedom (again a Protestant insistence) is to see to it that tax money spent on education is completely out-from-under church control.

The most significant contrast between the two systems, however,

CHRISTIAN EDUCATION

is Protestantism's central insistence upon *spiritual regeneration of moral character*. This is a more subtle thing to produce than any kind of conformity. Neither architecture nor scholarship can achieve it. When Protestant education, therefore, confines itself to the intellect, without enough attention to all the subtle factors that create or destroy a moral personality, it fails to serve its greatest distinctive function. The redemption of the student—usually in fellowship of a campus Christian movement—is the daring goal of Protestant higher education.

ARE YOU AN EDUCATED MAN?

President A. W. Trueman, of the University of Manitoba, recently gave a Canadian intercity Rotary audience a nine-point description of such a person. Here it is:

1. Power to think.
2. Power to manipulate facts.
3. Satisfaction in being mentally alert.
4. Broad-mindedness and the ability not to resent the strange.
5. Proper appreciation and use of books.
6. Realization of having hammered out some principles and values by which to act and be guided with emphasis upon the individual as opposed to the social corporate way of life.
7. Preference for the quality rather than quantity.
8. Community responsibility.
9. Spiritual as well as a material side.

Put "have you" ahead of each point and you have a questionnaire that will dig out important facts about yourself—if you let it.

Abingdon-Cokesbury Dual Awards

JOHN WICK BOWMAN, San Anselmo, Calif., professor of New Testament Interpretation in the San Francisco Theological Seminary, and Georgia Harkness, Evanston, Ill., chairman of the department of Theology and Philosophy of Religion in Garrett Biblical Institute, have been named co-winners of the Abingdon-Cokesbury Award by the six-man board of judges.

The winning manuscripts, *THE RELIGION OF MATURITY* by Dr. Bowman and *PRAYER AND THE COMMON LIFE* by Miss Harkness share equally the honor of being, in the opinion of the judges, the two manuscripts among the several hundred submitted which offer "the greatest good for the Christian faith and Christian living among all people."

Each author will receive \$7,500.00, the amount originally offered for the winning manuscripts. \$5,000.00 will be paid outright and \$2,500.00 will be advanced against royalties on publication of the manuscripts, scheduled for mid-Spring, 1948.

Professor Bowman's book, *THE RELIGION OF MATURITY*, concerns itself with what is at once the age-old search and most pressing question of the contemporary mind and spirit: *What is 'true religion'?* The author directs attention to the central problem of the Christian faith: the dependability of our knowledge of Jesus and His own view of the character of His mission. He presents the answer as found in the mind of Jesus: what he took from His spiritual heritage, what He discarded, what He himself contributed and its meaning to our times—the *religion of maturity* as revealed by Jesus.

Professor Bowman is an ordained minister of the Presbyterian Church, U.S.A. Sixteen years of his Christian ministry were spent in evangelistic and educational missions in India and ten of them as professor of New Testament at the United Theological College, teaching in both Hindustani and English, a curriculum equivalent to the Bachelor of Divinity course of the University of London. While in India he founded and edited the *United Church Review*.

Upon his return to the States, Dr. Bowman became professor

CHRISTIAN EDUCATION

of New Testament at Western Theological Seminary, Pittsburgh, Pennsylvania, leaving there in 1944 to become Robert Dollar professor of New Testament Interpretation in San Francisco Theological Seminary. Former books by Professor Bowman are **THE INTENTION OF JESUS**, a Religious Book Club selection in 1943; and **INTRODUCING THE BIBLE**.

PRAYER AND THE COMMON LIFE by Miss Harkness concerns itself with man's most forceful and most universal religious practice: Prayer—presenting it in its foundations, methods, and



fruits through detailed analysis and comprehensive explanation. It discusses questions which are common to all people everywhere, regardless of opportunity or lack of it.

A graduate of Boston University with a Ph.D. degree, Miss Harkness has taught religious education and philosophy of religion on the college level since 1920. She is an ordained minister of the Methodist Church. She contributes to a number of religious periodicals and is author of several religious books. Deeply interested in the ecumenical movement and world peace, Miss Harkness has been very active in their interests. Due recognition of her value as a Christian worker was recently

ABINGDON-COKESBURY DUAL AWARDS

made by her selection as one of the ten most influential living Methodists in a poll conducted by *The Christian Advocate*, official organ of the denomination.

Judges making the dual award were: Ernest C. Colwell, president of University of Chicago; Umphrey Lee, president of Southern Methodist University; John Alexander Mackay, president of Princeton Theological Seminary; Henry P. Van Dusen, president of Union Theological Seminary; Halford E. Luccock, professor of Homiletics at the Yale University Divinity School; and Nolan B. Harmon, Jr., editor of Abingdon-Cokesbury Press.

It is significant that the recipients of the first Abingdon-Cokesbury Award are faculty members of two outstanding theological seminaries; and still more significant is the fact that their influence extends far beyond cloistered walls of learning.

Both books, *THE RELIGION OF MATURITY* (Bowman) and *PRAYER AND THE COMMON LIFE* (Harkness) will be published in mid-Spring, 1948.

WHY NOT?

"Why not give Christianity a trial. The question seems a hopeless one after two thousand years of resolute adherence to the old cry of, 'Not this Man, but Barabbas.' Yet it is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his millions of money, and his moralities. This man, Christ, has not been a failure yet; for nobody has ever been sane enough to try his way."

SHAW

In preface to *Androcles and the Lion*

Beware of Experts

By E. V. PULLIAS

Dean, George Pepperdine College

EXPERTS within their fields of competence are absolutely necessary to modern life, but outside their fields they may be very dangerous. I am referring to real experts (not ordinary people away from home) who have by continuous and extended hard work mastered a subject or a skill. Also, my reference is to experts who are of average honesty and sincerity, not trained scoundrels.

How then is the honest, sincere expert dangerous? There are essentially two principles involved. First, the expert himself concludes that since he is an authority in one thing, he by some strange magic can speak with authority on all subjects. This tendency to believe that one is expert in many fields because he is learned or skilled in a particular thing is a very prominent human weakness. Great strength of character is required to say, "I do not know," especially for the expert who usually knows the answers in his field and hence is expected *to know*, in general.

As a rule, learned and skilled people have prejudices and preconceptions as do other people. When working within their area of expertness, well-trained persons usually are careful to speak only when they are reasonably sure of their facts. But on other subjects, especially those that relate to their prejudices, they often are tempted to talk very freely and beyond the facts.

The second principle is that an expert has great general prestige, especially in the eyes of the young. The human mind tends to accept almost without question that which it receives from a person that is famous—has prestige. It is on this principle that companies give athletes or movie stars large sums to endorse a product.

Now with these two principles in mind, let us note a few examples of the dangers involved. Teachers, particularly at the university level where expertness is frequent, are common offenders. A man of great learning in science may, after a series of brilliant

BEWARE OF EXPERTS

and remarkably informed lectures, speak about religion on which he may be not only ignorant, but highly prejudiced. The students, deeply steeped in proper respect for the teacher's greatness in his field, are likely to accept quite uncritically what he has to say on religion. In this way many young people have changed their minds on very important subjects simply on the basis of transferred expertness and not on the basis of evidence of any kind.

A great and good student of religion may be equally foolish, and sometimes as harmful, when speaking about science. I have seen many young people lose their respect for faith and religion because a minister whom they had greatly respected misled them on some important point of fact, or poked fun at some basic scientific fact or principle. Further, such ignorance often causes great disturbance and unnecessary conflict in the minds of the young by making it appear that science and religion are in opposition when in reality they are partners.

Of course, teachers and preachers are not the only or even chief offenders. This tendency to transfer expertness is a universal human weakness. The thoughtful reader will note many other examples, for the narrow human mind seems to have an appetite for speaking *ex cathedra*.

To offset this danger, I have two simple suggestions. First, all who have established even a little prestige, whether through real achievement, mere reputation, or even number of years lived, should strive to develop a genuine humility and a sharp conscience for staying well within their area of competence. Second, all people who hope to escape false belief, especially the young student, should cultivate a sincerely critical attitude toward that which is heard or read. They should learn to examine the qualifications of their informers to speak on the subject involved whatever their prestige may be in other fields; and further, they should learn to suspend judgment and examine the facts in the case for themselves, especially when the expert is speaking outside his field.

The Bible in American Schools

BY HAROLD GARNET BLACK

ONE of the results of the impact of World War II was to put an increasing value on education. Within a short time after most of the servicemen received their honorable discharge, vast numbers of them began enrolling in secondary schools and colleges under the provisions of the G. I. Bill of Rights. Doubtless one reason for such an enormous enrollment was the fact that a large part of the educational expenses was paid by the government. A second and more important reason, however, was that the servicemen's experiences in various parts of the world had made them realize that educational training is valuable and actually pays dividends.

Such dividends are not always financial. They may be paid in terms of greater human happiness, of mental and spiritual satisfactions, of increased confidence in oneself, and of the conviction that one is of real importance to society and is expected to play some worthy part in community and national life.

American democracy is founded on the theory that we should have an educated citizenry. George Washington was one of the earliest to subscribe to this theory. In his *Farewell Address*, the study of which is a requirement for nearly every American schoolboy, Washington declared that it is essential that public opinion be enlightened through education. "Promote, then," said he, "as an object of primary importance, institutions for the general diffusion of knowledge." In these words he put into written and final form the philosophy of the American people.

Jefferson likewise testified to his belief in the value of education by establishing the University of Virginia. He was so proud of that accomplishment that in the epitaph placed upon his own tombstone, he described himself as "Founder of the University of Virginia." That education is the birthright of every young American and should be provided at public expense is historically a part of the American creed. From this belief has developed the great public school system, the crowning glory of the United States of America.

THE BIBLE IN AMERICAN SCHOOLS

What is the chief purpose of education? It is to train youth for active participation in the community life about them, so that as they grow older they may share in both the privileges and responsibilities of organized society. They should be able to choose the vocation or occupation for which they are best fitted or in which their personal interest lies. Moreover, they should be well enough remunerated to provide a home with at least the ordinary comforts of family life. They should also be able to educate their children and provide for their own future, so that later they may not be a burden upon society but pass their declining years in comfort.

The end-product of education ought to be good citizens—happy, intelligent, efficient, useful. In one sense education is a process that ends only with life itself, although the word is generally applied to those years spent in school and college. The vast majority of students, however, never go beyond the secondary schools, and large numbers leave even before they have won their high-school diplomas. The amount of education received depends upon circumstances. Many factors enter in to lengthen or shorten the educational period—family needs, unexpected emergencies, financial difficulties, lack of ambition or of mental ability, impaired health, and home environment. Many a lad who started out with high hopes and great ambitions has had his educational opportunities cut off because bodily accident left him handicapped or sudden death made him the sole support of his family. That is tragedy indeed.

Thomas Huxley once declared that the main aim of education is to train a person to do the thing that needs to be done, when it needs to be done, whether he likes it or not! This is just another way of saying that education necessitates discipline: first, that which is imposed from without (that is, by the teacher); and, second, that which comes from within—that is to say, self-discipline. Children are forced to undergo the former in the hope that they may in time develop the latter, which is by far the more difficult and also more valuable. Actually to discipline oneself when such control is needed is an amazingly difficult achievement.

In addition to learning the three R's and developing certain manual skills, public-school students learn another thing: how

CHRISTIAN EDUCATION

to live with other people. Daily classroom experience aids in rounding off rough corners and in reducing personal frictions. Close individual contacts act as a social lubricant, thus making life run more smoothly. To mingle constantly with others who live in different social strata and who have different financial and cultural backgrounds has unquestionably a wholesome influence and makes for a truer democracy and better social adjustment.

School offers also abundant opportunities for the development of the coöperative spirit, a highly valuable by-product of education and one not to be overlooked. Classroom activities, athletic contests, dramatic presentations, Christmas work on behalf of underprivileged children, general school enterprises—all these inevitably promote a spirit of good will and coöperation.

Increasing tolerance is likewise a by-product of the American public-school system. On the campus there is an intermingling of all kinds of people, people different in color, race, social ideals, religious beliefs, and cultural backgrounds. School pupils are taught to believe that in a free America there should be no discrimination shown against anyone because of the color of his skin, for example, or because of the racial or religious group to which he belongs. Such discrimination would violate established democratic tradition. Racial and religious tolerance is an ideal that America strives to attain, though not always with complete success. Nevertheless to that social philosophy she stands forever committed.

Of primary importance in all American education, however, is—or ought to be—the building of character. The steady development of fine character traits should take precedence over everything else, valuable as the various studies and skills admittedly are. To assert this boldly is not to minimize the importance of learning, for example, how to use English as a means of both oral and written communication. Nor does it minimize the acknowledged value of any one of the skills developed through both mental and manual training, whether it be an ability to compute percentages, do bookkeeping, make a chair, or repair an automobile.

The well educated person is a composite of many things. He has early learned the three fundamental skills, and later added

THE BIBLE IN AMERICAN SCHOOLS

to his growing store of knowledge by pursuing studies in history, geography, economics, science, civics, the arts, language, and literature. The better educated the person, the greater his acquaintance with these and other areas of human knowledge. If one who is ignorant of such matters finds himself suddenly in some kind of social or business contact with a well educated person, he at once experiences a humiliating sense of embarrassment. The recognition of the contrast between his own ignorance and the other person's knowledge inevitably makes him ill at ease.

One of the things basic in the education of a cultured man is a knowledge of literature, particularly of those important books written in his own language. In the American public schools, representative English and American authors are studied, together with the books they have written. In this way acquaintance is made with Chaucer, Milton, Dickens, Tennyson, Kipling, Stevenson, Emerson, Poe, Hawthorne, Longfellow, and many other standard writers. To learn something of the literary works of such well known authors is richly rewarding. It widens one's horizon in a field of knowledge that invites still further exploration.

If a hundred college professors of English, thoroughly familiar with world literature from ancient times down to the present, were obliged to name the greatest single writer of all time, probably ninety would name Shakespeare, for he is generally recognized as the greatest writer who ever lived, greatest because of his unparalleled knowledge of human nature and of the deep sources of human action, greatest also because of his consummate ability to develop dramatic situations and to express himself in happy, vigorous, forthright fashion.

For this reason Shakespeare is studied in all American schools and doubtless deserves to be. No one would object to having one or more Shakespearean masterpieces made a part of the curriculum of every secondary school. Every high-school graduate should have some acquaintanceship with *Hamlet*, *Macbeth*, *Julius Caesar*, *The Merchant of Venice*, *Romeo and Juliet*, or some other of his plays. Furthermore, in getting an over-all view of the history of English literature, one must study Shakespeare himself, the times in which he lived, his poems and plays, their origins, and

CHRISTIAN EDUCATION

the circumstances under which they were written and produced. Such knowledge is a necessary part of the cultural background of every well educated person.

That being true—and this is the whole point of this article—why should not the American public school require some intimate knowledge of another book, admittedly of vastly more importance to the race than the dramas of Shakespeare, and make the study of it a required and integral part of the secondary-school curriculum? I refer, of course, to the English Bible. Unquestionably its influence upon individual lives and upon the course of human history has been incomparably greater than that of any other book ever written. Its value as a spiritual guide, the profound knowledge of human nature it displays, its sheer literary merit—these have been proclaimed by thousands of writers, statesmen, and educational leaders.

The tribute paid the Bible by the late William Lyon Phelps, distinguished Professor of English at Yale, is worth quoting. "I thoroughly believe," declared he, "in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the work of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

The part it has played in the lives of multitudes of well known writers has often been attested here and there in autobiographical passages. "The Bible is to me an eternal spring of wisdom and joy," wrote the late William Allen White, noted journalist and political commentator. Sir Edwin Arnold, distinguished author of the famous poem *The Light of Asia*, said, "I owe my education as a writer more to the Bible than to any other hundred books that could be named." John Ruskin, a writer of unexcelled English prose and author of the autobiographical *Praeterita*, confessed: "My mother forced me, by steady daily toil, to learn long chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year; and

[318]

THE BIBLE IN AMERICAN SCHOOLS

to that discipline—patient, accurate, and resolute—I owe, not only a knowledge of the book, but much of my general power of taking pains, and the best part of my taste in literature.”

The public addresses of Daniel Webster, famed American orator of a century ago, clearly reveal his indebtedness to the King James version of the Holy Scriptures. “From the time that I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation,” said he. “If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the scriptures.” Professor Bliss Perry, distinguished author, literary critic, and one-time editor of the *Atlantic*, remarked concerning the choice of books, “I should certainly begin with the most fascinating book, or rather library of books, ever put between covers: the Bible.” To Woodrow Wilson the Bible was the inspired word of God, the rule and guide of life. “It is very difficult,” declared he, “for a man, for a boy, who has been taught the Scripture ever to get away from it. It haunts him like the memory of his mother; it inspires him like the word of an old and revered teacher; it forms the warp and woof of his life.”

On a radio broadcast, William R. Barbour, president of the Fleming H. Revell Company, sounded a personal note. “Near my desk,” he said, “I keep the Bible which my mother gave me in 1900, when I left Indiana to attend school in New England. It has been rebound twice, is thumbbed and marked up, but here it is on Fifth Avenue in New York, serving as a reminder not only of her but of my physician father, who cared for his patients until a few hours before his death, and just before he passed away, asked to have read to him the fourteenth chapter of St. John, ‘Let not your heart be troubled.’ ”

Similar tributes to the Bible might be multiplied by the score, tributes paid, for instance, by H. L. Mencken, American liberal; John Muir, naturalist; Arthur C. Benson, famed English essayist; Lord Roberts, Britain’s world-renowned Field Marshal; Winston Churchill, American novelist; Harriet Beecher Stowe, author of *Uncle Tom’s Cabin*; Rupert Hughes, distinguished novelist and biographer; and Abraham Lincoln, the Great Emancipator.

CHRISTIAN EDUCATION

Here, then, is a book which is admittedly basic to our civilization, a book which has done more than any other to shape world events, yet today receives scant recognition in our public schools. Those familiar with the history of the United States and with the history of American literature will recall, however, that this was not always so. If one will turn back and study our own earlier records, he will discover that in Puritan New England the child's earliest school training had a distinctly religious basis. In his most impressionable years he was already being well grounded in biblical material. When a child learned the alphabet from the *New England Primer*, he was taught to associate each letter with some biblical story or name or event. The letter *A*, for example, stood for Adam, *C* for Christ, *E* for Elijah, *M* for Moses, *P* for Peter, *T* for Trinity, *V* for Vashti, and *Z* for Zacchaeus.

Furthermore, with each letter there was an illustrative picture of some kind to make the word or story easily remembered. The authors of the *New England Primer* seemed instinctively to be good educational psychologists, for they somehow sensed—what we moderns have been so slow to learn—that a child learns much more readily and remembers very much better what comes to him through the eye than what comes through the ear. The *New England Primer*, first published about 1688 and sometimes known as "The Little Bible," was the basic textbook in Puritan schools. The effect it had on early American education and American life itself is suggested by the fact that before 1840 seven million copies had been sold.

In early colonial days the aim of the schools was to teach children to read the Bible, and of the college to train men for the ministry. We have come a long way since that time, much to our loss in some respects. Today the Bible is banned from the public schools in many states, permitted in others, and required in but a few. This radical change in educational practice has come about gradually, and principally because of the American theory of the separation of church and state. The English Bible has been largely dropped from the school curriculum for two main reasons: first, because of the fear that narrow denominationalism might creep into the teaching; second, because of the

[320]

THE BIBLE IN AMERICAN SCHOOLS

obvious fact that few teachers have been trained to give such instruction.

The result is that ignorance concerning this greatest of all books is both widespread and profound. How colossal is that ignorance among adolescents in American schools is discovered by teachers who come into contact daily with youth and occasionally test their knowledge when some biblical allusion is found in their textbooks. For the most part secondary-school students do not even know that the Old Testament was originally written in Hebrew and the New Testament in Greek! Moreover, they are as ignorant of what the Bible contains and of how it came into existence. They know nothing about the various translations and little or nothing about the great characters whose names shine forth from its glowing pages. They have no first-hand knowledge of the stories that used to be familiar a half century ago to everyone who considered himself well informed.

That such an unfortunate situation should actually exist at the present time seems all the more strange when we remember that more copies of the Bible have been published than of any other book in the world. It has always been the "best seller." "To-day," writes Professor Walter Russell Bowie, "the three great Bible societies of the United States and Great Britain print and circulate each year more than a million and a half complete Bibles and more than twenty-three million portions of the Bible, in over one thousand languages and dialects of peoples living in every country of the earth." Small wonder it is, then, that the Bible has repeatedly been called "the greatest book in the world."

After thirty years spent in secondary-school classrooms in both East and West, I have come to the conclusion that the present situation should be remedied. Students in the public schools of America ought to have some sort of biblical instruction and should not be graduated from high schools without having become acquainted with the basic moralities and religious ideals found in the Old and New Testaments. The simple fact is that the Bible is itself a kind of textbook of life, the actual outgrowth of human experience in the field of religion and a splendid example of realistic writing. Its characters are drawn from life. They are real, made of flesh and blood, and full of both defects

CHRISTIAN EDUCATION

and virtues. They have the same passions, desires, ambitions, temptations, and weaknesses as do people who are living today. Though they lived in ancient times, they are amazingly modern.

Such a course of study as I have in mind should be worked out with meticulous care. It ought above all to be authoritative, informative, and interestingly presented. Obviously, controversial subjects and sectarian doctrines would have to be avoided; otherwise it would defeat its own main purpose: to stimulate ethical and religious impulses, and to inculcate great moral and spiritual principles in plastic minds.

Such teaching is desperately needed, I believe, in this day when idealism, morality, and high ethical principles have gone by the board, and when those homely virtues of honesty, purity, unselfishness, righteousness, and brotherly kindness have been overlooked or forgotten in the mad rush for getting on in the world, a rush that results from a philosophy of crass materialism. It cannot be emphasized too much or repeated too often that the Bible contains principles of behavior according to which men should pattern their lives. It is worth pointing out that it contains the basic religious teachings of Protestant, Catholic, and Jew alike as well as the fundamental principles of practically all fraternal organizations.

The only thing that can save civilization in this atomic age is a return to the great moralities. Now, more than ever, when the national and international picture is confused and uncertain, and when the political, industrial, and social situation at home is so chaotic, dangerous, and explosive, it should be obvious that the public schools must inculcate and develop a spiritual conception of life, must set up the basic formulae according to which all men everywhere should strive to pattern their daily behavior. In the pages of the Bible is enough wisdom to save mankind from self-destruction. There is no other book like it anywhere. Through hundreds of years, to countless millions in all lands, this incomparable book has been a never failing source of help, comfort, courage, and inspiration. It would therefore seem to be an eminently wise educational policy to make a study of the Bible a part of the regular curriculum and thus restore this great English classic to its former position of influence in the public schools of America.

To Meet These Challenging Times Calls for
Clarity in Aims

Education for What?

By ELLIS H. DANA

Executive Vice-President, Wisconsin Council of Churches, Inc.,
Madison, Wisconsin

THE America we love is, after all, the sum total of all its citizens. We seem, however, to be out of touch with many of the goals we have set for ourselves and thought we were realizing. We need to return to more emphasis on ideals and purposes. For without ideals and purposes the best mind and knowledge can be misdirected in this upset world. Our educational system, for some reason, does not appear to have produced the kind of results we have expected of it.

We spend over three billion dollars every year on education in this country alone but citizens still think of "the next war"; we witness injustice, inequality, and graft every day.

Education in and of itself is not sufficient. It should create goodwill, general understanding, a popular level of good taste, independence of judgment, and self-respect. At its best, education is ennobling, purifying, uplifting. Education should inspire faith, devotion and cooperation. These help to lead to individual happiness and a wholesome group solidarity. Education should relate life to ideals and purposes. This leads to the question which affects education—what is the purpose of life? What are we living and striving for?

There is a danger that emphasis on use, on a vocation and on remuneration may keep one from determining to what ends life should be consecrated. Over-emphasis on the practical, confines the individual and society to small and narrow ends. Today, such education—perhaps training is the better term—too often results in aimlessness. A widespread knowledge of the basic issues of our civilization and what they mean is lacking.

Do we strive merely to "work to earn money to buy things to have a good time"? asks Dean Wicks of Princeton. A supreme

CHRISTIAN EDUCATION

reason for living, he suggests, is to "cooperate with other people to help something better become real." This approach inevitably leads to a quest for something in which to believe, something that has meaning, that has value and that has purpose. These considerations should be the heart of any educational process.

Education must present its objectives so that they offer the widest vision and opportunity. Education must help each individual student to understand the challenge of life from generation to generation. Education must stress the high values that make for true happiness. Education must look upon the individual as essentially spiritual.

During the past thirty years there has been a tremendous growth in both vocational and professional colleges in the United States. This growth has been particularly rapid since the close of the first World War.

At the turn of the century only about ten per cent of our young people continued in school beyond the grade schools. Since that time, however, there has been a great change. Nearly seventy per cent of the possible enrollees now continue on in high and preparatory schools. But with this growth has come the somewhat unfortunate emphasis on the monetary worth of this kind of education. It has been termed "a pernicious philosophy." Certainly it is a philosophy that has not yet run its course, despite the fact that trends during the past decade have increasingly veered in the direction of a more definite emphasis on individual services and services to society.

Financial, industrial, business, social and professional leaders demand a closer relationship between education and reality. But this relationship should be seen clearly, and with a thorough understanding of what underlying factors have really accounted for its force. The emphasis should not be just upon what an educated person can do, but also upon what service an educated leader can actually render to society. It is not enough simply to work for a living, important as that may be. It is necessary today that such a person be genuinely willing to serve society. Such service should be rendered with a right spirit and with a broad understanding.

It is natural that educational emphasis upon reality should be

EDUCATION FOR WHAT?

largely vocational or professional. Everywhere there are opportunities for young people to become prepared to fit into a job and earn a living. The spiritual aspect of educating has been neglected.

With the expansion of vocational training a challenge has come to the colleges. Colleges must show to this confused world in just what ways the education they offer, both cultural and professional, is sound and unique. Indeed, it is the aim of colleges to teach, to inspire, and to develop leaders for today and tomorrow. But we must be sure that they are the leaders who can lead. For these are swiftly changing times. Today, as never before, the colleges should stress the spiritual and cultural sides of college life but in a more realistic way.

As Christian churchmen, we are more and more facing a question posed by our modern secularized and commercialized society. It is whether any nation conceived under God and so largely dedicated to Christian ideals can long endure half secular and half Christian. This is particularly true in the field of education. What are some of the facts?

In 1940, of all the nearly twenty-five million children in America enrolled in the public school system, only two million were on "released time" for extra religious training.

Of 246 colleges which had been founded by 1860, only 17 were state institutions of higher learning. Today that picture has greatly changed. For state or publicly controlled institutions train more than half of all our college students. It is not a question of "either-or." But it is wise to note what is happening in a country where education was at one time predominantly under more direct religious influences.

Modern science is an ally. But so-called "scientism" is an out and out rival to religion. It sets forth a faith in the universal adequacy of the scientific procedure by and of itself. Indeed, it absolutizes science, when, as a matter of fact, science should be a means only.

Humanism, too, is rampant in American public education. It is falsely conveying the impression to children and young people that everything is centered in man. It is not a God-centered philosophy. It poses the conviction—misleading at best—that

CHRISTIAN EDUCATION

there is rational dignity and power in the rational man as the ultimate hope for progress on earth. It stresses classical acts, humanitarian ethics and pragmatic welfare. But this is not all.

We too often find in our public education a vocationalism which is misleading. "Vocationalism" is regrettably a calling for only part of a total human being.

All three, scientism, humanism, vocationalism, make their contributions to the educational situation. But to the churchman, they do not contribute to the development of the total personality for they do not touch on the religious at all.

Today, Christian education as such is pitted against public education. But it need not be so. The writer sat one evening with a university registrar, a public school superintendent, and an elementary school principal. There was a frank and cooperative spirit in discussing the dilemma with which they are faced and which they as churchmen recognized the church was in its educational mission. It was unconsciously recognized that there is a need for clarification as between Christian education in the churches and education in the public schools. These men could see no reason why there cannot today be the same kind of cooperation between church and school that prevailed in earlier days.

The principle of separation of church and state never presupposed a lack of cooperation between religion and education. Quite the opposite. The application of the principle cannot be rigid nor absolute. Even today, there are no uniform laws in the states by which it is implemented. States and communities seem to have whatever degree of separation or cooperation they desire.

Need we call attention to the fact that Protestant interest and programs in Christian education has waned even in higher Christian education? Yet in the beginning of our country, we were among the pioneers in founding colleges. Today, the Roman Catholic Church in America as twice as many trained teachers as it has priests. Where will Protestantism be if this trend continues?

Increasing numbers of Protestant leaders are maintaining that parochial schools are the only answer, so entrenched and so hope-

EDUCATION FOR WHAT?

lessly secular have become our public schools. It is not the wonderful things which the public schools do, but rather what they leave undone that should be our immediate concern. Frankly, the schools ignore God and Christ. Let's be honest: religion cannot be pushed out of education without disaster to our pupils. Even public educators are becoming aroused according to a recent report of the American Council on Education.

One of the by-products of this separation, which the Founding Fathers never had in mind, namely, the exclusion of religion from the public schools and state colleges and universities is causing concern. In most state operated schools, religion is one of the few unmentionables.

With this in mind the American Council on Education two years ago appointed thirteen educators composed of Protestants, Catholics and Jews to study this problem. Their report points out among other things:

"It is not the business of public education to secure adherence to any particular religious system. . . . But we believe it is the business of public education to impel the young toward a vigorous, decisive personal reaction to the challenge of religion. . . . A first step is to break through the wall of ignorance about religion and to increase the number of contacts with it."

The committee concluded that:

"On all sides we see the disintegration of loyalties . . . the revival of ancient prejudices, the increase of frustrations, the eclipse of hope. . . . Religion at its best has always been an integrating force, a spiritual tonic for a soul racked by fear and cringing in weakness. . . . Its imperfections will not be lessened by an attitude of splendid isolation on the part of intellectuals, or indifference on the part of those responsible for the education of youth."

I am convinced that all schools must come to teach all things within a religious framework or we will continue to produce increasingly illiterate citizens concerning matters religious. Among the average laymen, there is a lot of shoddy thinking going on as to what constitutes Christian education. Most of them without too much reflection look upon character education in the public schools as enough. But it is not.

CHRISTIAN EDUCATION

If Christ is to be brought more into education, then let us look at the Colonial days when churchmen founded the Yales, Harvards and Dartmouths for distinctly religious ends. The early Churchmen feared more than anything else an undedicated, unconsecrated leadership pouring from the colleges. They were afraid of "secular." For they knew as we ought to know that secular means "bound within earth and time."

Has our educational problem developed because of a fear of religious indoctrination? Is it our many sects and creeds? Is it that Catholics, Jews and Protestants cannot get together? Possibly, but the main reason for secularism is that we citizens have become secular in our seeking for cash and comforts, gadgets and goods, flashiness and fame—all to what purpose? To make us "bound within space and time"—these things are not to be condemned in and of themselves, but to be recognized for what they are and to be consecrated in fact and in truth to God and to Christ. What a time Christ has to get a hearing in our largely secularized American education!

State, and therefore secular, education teaches not by faith, but by facts. The best educated person is the one who goes by facts. Jesus is not worth risking a controversy over. So they and we are silent about Him over thirty hours each week in a so-called Christian nation. The American religion is that facts will make us free. But let us ask, free from what? In political, psychological and even religious fields, according to current secular educational doctrine, feed the students facts and knowledge and they will become educated.

As Christian leaders, as Christian educators, we must take direct issue with the hidden assumptions to which we have just alluded. God cannot be disregarded in education, nor can Christ be disregarded as God's greatest revelation if in the end we wish to have Christian children and young people. Man is not born free. There is no freedom from his Creator. We cannot "play marbles with the stars." We cannot mock our Creator when all the time with a mere tick of the heart so miraculously kept going we return to HIM. We cannot pit just facts against atomic energy. Atomic energy is a fact, but it needs more than a fact to control it. Born with God's will within His world and within

EDUCATION FOR WHAT?

His sovereign purposes, facts alone will not do. Man needs consecration to God—faith and motivation.

The time is here when religion must be given a more central place in American education on all levels, or it will be our doom in a world of competing ideologies. We cannot win by preaching alone without using all means in worship and in influencing character development; we cannot win by one hour alone without a relationship to all the other hours of each week. We cannot win by a sacrosanct and sentimental worship of the public school as THE great character builder, when we know its prescribed and obvious limitations and "silences." We cannot win by ignoring the methods by which modern people are being reached and influenced—yes, trained and conditioned by movies, radio, periodicals and newspapers. Indeed, thirty hours of silence about God and Christ make one hour of Church School seem unimportant and unreal.

If local, state, and national councils of churches did nothing more than face up on implementing real Christian education cooperatively in our society today, they would more than justify themselves. There needs to be a cooperative bridge between the church and the schools.

SAID GOETHE . . .

"Let mental culture go on advancing, let the natural sciences progress in ever greater extent, and the human mind widen itself as much as it desires—beyond the elevation and moral culture of Christianity as it shines forth in the Gospels, it will not go."

Conversations with Eckermann

A discovery as important as that of the Rosetta Stone

Did Augustus Order a Census?

By LEON F. SCHEERER

San Fernando, Calif.

ALTHOUGH Luke Two has been made the basis of every Christmas service for centuries, a loss of appreciation as to its veracity, of progressive deteriorations and final merging into avowed skepticism, has found its way even into highest church circles, as for example:

One could almost wish that verse two had been omitted, or that there were reasons to believe, as has been suggested by several writers, that it is a gloss that has found its way into the text, and that Luke is not responsible for it, so much trouble has it given to commentators.

These words were written by Dr. A. B. Bruce in the maturity of his career, and one of the most distinguished Scottish theologians, in his Commentary on Luke 2:1 f. Critics in fact have long pointed out that there is no evidence in *secular history* of such a census as Luke mentions, at the time indicated. Other censuses, before and after the birth of Jesus, are of record.

According to Luke's conception of this epoch-making, historic event, Augustus formed a wonderful plan of world-survey and world registration, and promulgated his order that all the world should be counted. The term used is "the inhabited and orderly world" which was practically restricted to the Roman Empire by the Romans, but there lies behind it the vague conception that rightly seen, the Empire is co-existent with civilization. . . . The Edict went forth . . . and the highest rank and the humblest are brought together in this wonderful historical picture of a great bureaucratic device. Augustus, the mighty Emperor, and Mary with her infant, are set over, one against the other. In that passage he brings into the sweep of his conception some of the greatest forces that move through all ancient and modern history, and shows how they cross one another at one point, acting and reacting, and that point is the Savior's birth, [330]

DID AUGUSTUS ORDER A CENSUS?

the central fact of all history. Autocracy compasses its own destruction and the freedom of the Divine will works out its expression through the Autocrat's error. Luke sets that event in relation with the tides and forces of Imperial World History.

On the walls of an ancient temple in Angora (Ankara), discovered by Busheq in 1553, is inscribed an account of the census of Emperor Augustus, which is mentioned by Luke, the Evangelist, in his Gospel story of the Savior. This inscription not only provides certain historical proof of the authenticity of the Scriptural account, but also has an interesting history of its own. For almost four centuries scholars have journeyed to Angora to copy and translate the inscribed story.

The first vague copy of the Latin inscription, which schoolmen call the *Monumentum Ancryanum*, was made by an expedition of Dutch scholars, sent by Emperor Ferdinand II in 1555. This expedition missed entirely the Greek translation on the outer wall. More than a century later, in 1689, a Smyrna merchant named Cosom, made an imperfect copy. Another Frenchman, Paul Lucas, in 1705, made a full copy of the Latin. But the best translations to date were brought back to Europe in 1861 by two French scholars whom Napoleon III had sent to Angora for that purpose. It was left to the Germans to do the task with final completeness, when in 1882 Humann, representing the Academy of Berlin, carried back the plaster casts of the full Latin and Greek texts.

In 1923 the inscription was done in English by Prof. E. G. Hardy, Principal of Jesus College, Oxford, and published by the Clarendon Press as "The Monumentum Ancryanum."

So rich in classical information and historical data is this inscription that the scholars in general appear to have overlooked its peculiar significance to the truth of Scripture. That it completely substantiates Luke's story of the Roman census which was the occasion of the journey of Joseph and Mary to Bethlehem, and so of the birth of Jesus in that town of prophesy, is a fact of sensational importance.

If Luke was wrong as to the census, how could the reader be assured that he was right concerning any other statement alleged as fact? And wrong the critics declared him to be; since Roman history seemed wholly silent concerning a census at this time.

CHRISTIAN EDUCATION

Quite casually and incidentally the Augustan inscription clears up the matter. The Emperor wrote this document, his political autobiography, when he was 76 years of age. The record was put into the hands of the vestal virgins for safeguarding until his death; then it was inscribed upon bronze tablets outside of his mausoleum; and by direction of the Roman Senate, cut into the walls of every temple of Augustus throughout the Empire. The preamble on the Angora ruin reads:

Subjoined is a copy made of the exploits of the deified Augustus, by which he brought the whole world under the empire of the Roman people; and of the sums of money expended by him on the Republic and on the people of Rome. The original record is engraved upon the brazen pillars set up in Rome.

Passing by all the other vastly interesting contents of the not over-modest record left by the Imperial biographer—he repeatedly boasts of his own modesty, as when he says, “The Capitoline Temple and the Theater of Pompeius I repaired with enormous outlay on both works, and without having my name inscribed on either”—we come to the all-important census passage, which is his unique contribution to Scripture literature:

Three times I held a *lectio senatus* and in my sixth consulship, with M. Agrippa as my colleague, I carried out a census of the Roman people (28 B.C.) I performed the *lustrum* after an interval of 42 years. At this *lustrum* 4,063,000 (free) Roman citizens were entered on the rolls. A second time in the consulship of C. Censorinus and C. Aisinus, (This was the Luke Census nowhere else mentioned) I completed a *lustrum* with the help of a colleague invested with the consular imperium. 4,233,000 Roman citizens were entered on the rolls. A third time in the Consulate of Sextus Appuleius (14 A.D.), I completed a *lustrum*, being invested with the consular imperium, and having my son Tiberius Caesar, as my colleague. At this third *lustrum* 4,937,000 Roman citizens were entered on the rolls.

This simple paragraph, of significance hardly to be measured, is the emperor's mention of a second census, nowhere else alluded to in surviving documents. Now, in full imperial glory and power, the Emperor Augustus himself strides forth from the silence of 2000 years to confirm that Luke was a reliable historian.

Bethlehem Foretold in China*

BY J. T. WEN

THE birth of Jesus as recorded in the New Testament is said to fulfill the Old Testament prophesies. I might call many of them to your attention, but rather shall we respectfully quote some passages from the ancient Chinese sages which seem in like manner to point to the birth of Jesus, and convince us that Jesus is also the Savior of the Chinese people.

* * *

In the twenty-fourth year of King Chou Chap (1052-1001 B.C.), in the fourth month and eighth day, the sky was filled with a bright light which shone into the palace.

The King asked the scholar Su-Yu saying, "Last night there was a bright light in the sky which came and shone into the palace. What does it portend?" The scholar replied, "In the west a saint is born; this is manifested by the mysterious omen."

The King said, "In what country do you think?" Su-Yu replied, "not at present but after one thousand years. The sound (the news) will be heralded to the land. It shall be recorded by all stones, and concealed in the southern borders." (From Essays to Allay Doubt.)

* * *

When Shang Tsai met Confucius he said, "Master, Holy One!" Confucius answered, "How can I dare to be called holy? I am only a man of wide learning."

Shang again asked, "Were the three kings holy?" Confucius replied, "The three kings were virtuous, dutiful, wise, and brave. Whether they were saints I do not know."

Again he was questioned, "Were the five emperors holy?" and again he replied, "The five emperors were virtuous, dutiful, merciful and righteous. Whether they were holy persons I do not know."

Again the question came, "Were the three imperial rulers saints?" Confucius replied, "The three imperial rulers were

* From a sermon preached at Tainfu, Christmas, 1933.

CHRISTIAN EDUCATION

virtuous and merciful according to their time. Whether they were holy I do not know."

In awed alarm, Tai Tsai asked, "That being the case, who is the holy one? The countenance of Confucius was changed for a time (in deep thought), and then he replied, "In the west there is a saint, he governs not, yet there is no disorder; he speaks not, yet the people trust him; though he does not try to change the people, yet they in self-direction follow him. Vast! Extensive! Majestic! The people have no name to express him." (Book of Lieh Tzu, Taoist sage living in the age immediately following Confucius.)

* * *

From the Diamond Sutra, a book of Buddhist teachings, the following quotation is taken: "Five hundred years after the death of Julai (a term for any Buddha), there will arise a special seeker after happiness, who will believe in these teachings and hold them true. Known at the time as man, he will plant the seeds of all righteousness not only in one, two, three, four, or five Buddhas, but will plant them in unnumbered thousands. Hearing will give birth to quiet faith, obtaining will give birth to unmeasured blessedness and virtue."

* * *

Another ancient book, a Taoist classic, the tao Te Ching, contains the passage, "There is a thing naturally formed, first in heaven, born upon earth. Silent! Solitary! Independent! Unchanging! I do not know the name. It is called the Way."

PRAYER

The Sioux had a prayer: Great Spirit, help me never to judge another until I have walked two weeks in his moccasins.

For the Christmas Dinner Table

ALFRED G. VANDERBILT, at one of the many horse show dinners given in his honor in New York, told a story of a groom and a turkey.

"I had promised this groom," he said, "a Christmas turkey, but, somehow, in the rush and flurry of December, I forgot it. It was some days after Christmas when I remembered how I had overlooked my faithful old friend.

"Meeting him in the paddock one morning, and intending to make good my forgetfulness, I said to the groom, by way of a joke:

"Well, Jenkins, how did you like that turkey I sent you?"

"It was a very fine bird, sir," said the groom. "I came very near losing it, though."

"How so?" I said, astonished.

"Well, sir," said Jenkins, "Christmas morning came and your turkey had not reached me. So I rushed right out to the express company and asked the manager what he meant by not having sent the bird up. The manager apologized, sir, very politely, and took me into a back room, where there were three turkeys hanging, and he said the labels had been lost off all of them and I'd just better take my choice. So I chose the largest, sir, knowing your generosity, and it was fine. It ate grand. Thank you very much indeed, sir." "

* * *

LITTLE six-year-old Harry was asked by his Sunday School teacher: "And, Harry, what are you going to give your darling little brother for Christmas this year?" "I dunno," said Harry; "I gave him the measles last year."

* * *

WHY are you sobbing, my little man?"

"My pa's a millionaire philanthropist."

"Well, well, that's nothing to cry about, is it?"

"It ain't, ain't it? He's just promised to give me \$5 to spend for Christmas provided I raise a similar amount."

* * *

A LITTLE girl said to her mother, "mother, do you know what I am going to buy you for Christmas?"

"No," said the mother.

"Well, I am going to buy a pretty mirror for your dressing table."

"But, my child," said the mother, "I already have a mirror."

"Oh, no!" said the little girl, "I broke it this morning."

CHRISTIAN EDUCATION

ONE Christmas Day, after a good dinner, two Negro soldiers were discussing the relative merits of their company buglers.

Said one, "Fellah, when dat boy of ouahs plays pay call, it sound 'zackly like de Boston Symphony playin' de Rosary."

The second colored boy snorted. "Brothah, you ain't got no bugler a-tall. When Snowball Jones wraps his lips aroun' dat bugle of his, an' plays mess call, I looks down at mah beans, an' I sez: 'Strawberries, behave! You is kickin' de whipped cream out of de plate.'"

MORE MOISTURE, PLEASE

Humor is a Latin word meaning *moisture*. That explains some things. We now understand what it means when a sermon is pronounced *dry*. It lacks moisture. Nothing can grow in dry soil, not even the seeds of truth.

CHAGRIN

Some years ago, to the surprise and chagrin of the members of the Colorado Senate, the chaplain offered this prayer: "We thank Thee, God, that we are alive this morning, sober, and out of jail."

ONLY ON SUNDAY

A clergyman was walking one dark night along a street, when he fell into a deep hole. He cried for help. A passing man heard his cry and looking down, asked the clergyman who he was. On being told, he said: "Well, you can stop down a bit. You won't be wanted until Sunday."

PROTESTANT

A tabulation of religious preferences compiled by the United States Army during the war days showed that 59 per cent of all soldiers were Protestant. Thirty-three per cent listed their preference as Roman Catholic, two per cent as Jewish, and eight per cent as having no preference.

The man who sticks to his own business is well employed.

The Christmas Present of the Ages

By DANIEL A. POLING*

CHRISTMAS reminds us that Jesus Christ is the greatest fact of history. His is the greatest Christmas story, and He is the greatest Christmas gift. By the measure of His influence upon the lives of peoples and the programs of nations, by the test of the continuing moral authority of His philosophy, by the depth of love with which men and women and little children adore Him, by the universality of His worship and the uniqueness of His Saviorhood, He is the greatest fact of history.

He alone of all the prophets promises at once forgiveness for sin, triumph over death, and the immortality of both work and personality. Twenty centuries have demonstrated that He is indeed "the same yesterday, today, and forever;" and the finger of the present crisis in world affairs has written upon the sky of contemporary history His ultimatum, "Without Me ye can do nothing."

He did not come to sit upon the throne of His fathers, or to lay the foundations of an earthly empire. He did not come to establish an educational or an economic system. He did not come to rule over the affairs of men by any political formulas of the past or present. He did not come to walk, however unselfishly, in ancient ways. He did not come primarily—let it be said in all reverence—to create the Church. All the good from these, all the achievements, all their glories, all that has arisen from them—inevitable as they were and are in His gracious train—are but the by-products of His sublime purpose. For "I am come," He said, "that they might have life, and that they might have it more abundantly."

Now we know why we are not disappointed when, searching in the debris of ancient civilizations, we fail to find His name upon the cornerstone of a king's palace. He did not come for that! In no museum is there a suit of mail which He ever wore. There

* Dr. Poling is minister of the Baptist Temple in Philadelphia, Editor of the *Christian Herald*, and President of the International Society of Christian Endeavor.

CHRISTIAN EDUCATION

is no book that He wrote in any library of the ancient or modern world.

But He Himself lives and moves and has His being through the generations of human achievement, in the souls of both the humblest and the greatest. It is in the hope that thus He at last shall reign "where'er the sun doth his successive courses run" that the human race struggles on upon a road which, though it rises and dips, we believe remains permanently at no lower level.

Other religions have made contributions to the knowledge and happiness of man, have measured their strength and numbers against the strength and numbers of the Galilean. And we do ourselves no credit when we despise and ignore their gifts. They have raised the walls of beautiful cities and stretched wide the boundaries of mighty empires. They have taught man's mind and strengthened his body, they have enlarged his universe and feasted his ambitions. Yes, and they have fed his soul, for they have recognized the deathless longings of his immortal spirit, and they have sought to give back an answer to his cry, "Light, light, more light!" a cry that has rung through the ages.

But when this has been said and *all* has been said, Christianity alone has made the final answer, because Christianity in Jesus Christ, has given to the human mind in its simplicity and in its fulness the sense of the sacred in man, the divine and deathless in human personality, the sublimest qualities of the abundant life.

At this Christmas time our eyes are turned, not to a king upon a throne, but to the High Command of the Soul. In an hour when force still challenges for conquest, we give attention to the most amazing words ever spoken by a conqueror: "I, if I be lifted up from the earth, will draw all men unto Me."

Only the Galilean came thus! All others have marched with weapons in their hands or with an incomplete, or inadequate philosophy upon their lips. But this Jesus, who stands in His place supreme and alone in the eyes of a disillusioned world, when He laid before His lieutenants His final plan of campaign and gave them directions that were to continue unrecalled and unamended said: "And I, if I be lifted up from the earth, will draw all men unto Me."

THE CHRISTMAS PRESENT OF THE AGES

What confirmation that promise has received! They swung Him up between the earth and sky. They lifted Him up upon a slave's cross between thieves. But with the first breath of His "It is finished" began the disintegration of the Roman Empire. They stoned the radiant Stephen, who believed that Word, but one of the very company of his persecutors became the first marshall of Christ's first advance towards earth's last frontiers. They fed His followers to lions—wild beasts starved for the occasion—and presently the bloody sand became the seed ground of His Church. They burned His Holy Book, only to find that they had but unchained His Word. At last, when persecution and martyrdom had failed, popularity came more seriously to threaten His plan. Men took on His name with alacrity and hid their true selves behind loud professions. Wealth and distinction turned the head of His captains; His priests came to serve earthly monarchs with a zeal greater than their passion for His cause.

But, though shaken to its foundation, His Kingdom of the Spirit stood fast. Today, with perilous times behind and yet weightier events before, His program is an irresistible and rising tide in human affairs. In all history there is no other spectacle like this—a king without a capital, a conqueror without an army, an empire without a sword! Here is the final proof that love is the greatest thing in the world and that Jesus Christ is the greatest fact of history.

Land of the Three Wise Men

BY E. M. BLAIKLOCK*

LONG before the Romans built paved highways, or Phoenicians sailed the western seas, the dust was old on the road to Samarcand, which brought the silk on camels' back from Asia. It was older still on the incense route, which ran through coloured Petra down the long dry valleys to the south. From the gumtrees of Arabia, the gleaming frankincense came up for the burial of Egypt's kings before the days of Ur and Abraham, and half an age before the empire days of Greece and Rome. And the camels must have padded north and west with their fragrant loads a score of centuries before the grey, bare Red Sea isles knew the dhows slipping up to Solomon's port of Akaba, or the pointed sails stood out of the desert haze, as little eastern ships found their way down the warm canals to Alexandria.

Ophir in those latter days was probably the southern port. Its ships, we read, brought Solomon "gold, and algum trees and precious stones." They were not "quinqueremes or Nineveh," for the inland capital of bandit Sennacherib never had more than river boats, in spite of Masefield's colour brush. They were the sturdy sailing ships which ply today in lazy Arab trade, and slip past Perim with muffled tackling at night, to smuggle dark cargoes from the coast of Africa.

But Ophir was young when the desert road was old, and it was up the sandy highway that two of the world's best known stories came to Palestine. They lie just a thousand years apart in time, but what is a short millennium to the gaunt brown hills? The timeless caravans passed up and down, and through all ten centuries the camel smiled because he knows the hundred names of God, while the best of men know only ninety-nine. They still keep the secret, although thirty centuries are gone since the Queen of Sheba rode west to romance, and nearly twenty since, along Sheba's road, the Three Wise Men brought frankincense and myrrh for the Christmas story, and colour for the

* Dr. Blaiklock is a Senior Lecturer in the Classics, Auckland University, New Zealand.

LAND OF THE THREE WISE MEN

tapestries, and stained glass windows and story books of another world.

Shadwa, ancient Sabota, capital of Sheba's Queen, is a circle of sand-covered ruins today. Bedouin bullets hum for the curious and only two Europeans have seen the dust of its temples. Once, so old Pliny says, they were sixty in number, and filled with worshippers of Astarte, who swam in the black Arabian sky as the golden Evening Star, and Sheba's queen. Balkis of Arab legend, was Astarte come to earth to make all the story tellers of three great peoples search the gems and flowers for language to describe her face.

Tamrin it was, the man of caravans, who told the queen of Solomon. His camels had carried to Jerusalem "black wood that could not be eaten of worms, and sapphires," for half the world was helping Solomon to build his temple. Tamrin talked, and his enthusiasm knew no end, until Balkis cried: "I am smitten with love of wisdom." She loaded seven hundred and ninety-seven camels with Arabia's treasures, spikenard and aromatic gums, tortoiseshell from Malacca, gold and ivory and apes and peacocks from the east.

The romantic meeting has filled the books with stories. For all her beauty and her lilting voice, Balkis was lame, and rumour said she had a goat's hind foot! So Solomon set a pavement of glass before his throne. It looked like water in the sun, and the young queen clutched her robe. The little toes and ankles seen briefly quite satisfied the King.

Here Ethiopia takes a hand. Balkis was Megeda across the sea, for her mother came from Askum, and thither the son of Megeda and Solomon returned, carrying the Ark of the Covenant with him by a stratagem. It still lies hidden, say the Ethiopians, in their northern hills.

WHEN CHRIST WAS BORN

The Arabian stars were just as bright when Christ was born. The Arabs believe that a new star appears with every soul that comes to earth, a point we cannot disprove by checking the tens of millions in the sky. When the Evening Star keeps company with the earth on this side of the sun, it can sometimes be seen

CHRISTIAN EDUCATION

there in daylight, and at night it hangs low like a yellow lamp. Perhaps that was "His star in the east," which Caspar, Melchior and the dark king Balthasar followed, with offerings of frankincense and myrrh. Some say, indeed, that they came from Persia and the shores of the Caspian. It is surely more likely that they brought their perfumes from the incense land, and followed the stars from the eastern desert, where stars are brightest, and where men have followed them since time's beginnings in the velvet night.

"It is better to travel," wrote Robert Louis Stevenson, "than arrive." Balkis disagreed. "The half," she said to Solomon, "had not been told me." But what of the Three Wise Men? They were wise indeed if they saw the truth as they placed their gifts in the manger straw. Did they see that with the Baby they honoured was born an idea in the minds of men, which human knowledge, human passion and human folly have never shifted? Did they know that from that obscure village of Palestine was to spring a force which would outlive the empire? Did they understand life would never be the same again? "How did you know," someone asked a dreamer, "that the time of your dream was before Christ?" "I felt it," said the mystic, "there was a cold unconnected with the atmosphere; a cold moral feeling, with a draw and a longing in it." Did the Wise Men sense a new era as they rode home "by another way?"

Thus they stepped out of history and into legend for ever. Their story and Sheba's both tell of a quest, and its rich reward. Both speak to a bored and disillusioned age, which needs a star to follow and a Grail to find. "Cold look of the stars," cried pagan George Sand to her empty heavens, "which look down upon us and say, 'You are but vanity, grains of sand, tomorrow you will be no more, and we shall not know.'"

In the ancient desert, when stars were beacons for a king, the skies were friendly and filled with a Presence. If the world would be saved the world must find the guiding stars again, regain the mighty hope which seeks for treasures higher than the thoughts of earth, the wisdom of the lovely queen, and the innocence the Wise Men found. The Tribulation will be worth the while, if it wake the search again.

It Worked!

By MILDRED B. SAYRE

Chairman, Division of Student Affairs, Arizona State College,
Tempe, Arizona

THE other day I sat down to lunch with a group of ministers from our town and the surrounding Valley. Each Protestant denomination was represented. For the third consecutive year, we were drawing up tentative plans for the support of the student religious program on the campus at Arizona State College. Before the meeting was concluded, a tentative budget of \$1,900.00 was established largely through definite commitments from the various denominations. This budget included a salary for a half-time Religious Co-ordinator, for some secretarial assistance, and general office expenses. For two years we have engaged the services of two young men in developing and coordinating the religious life among our students on campus.

Two years ago with a Job Analysis as a blue print, students at Arizona State College undertook an experiment in promotion of religious living among college men and women. A young minister temporarily without a pastorate undertook the supervision of the program on a half-time basis. Ideally, the direction of the plan should be under the guidance of a graduate or older student, with a background in one of the inter-denominational schools of the country and with an understanding of the Religious education policy of the modern college campus. (The second year our candidate fulfilled these qualifications.) With the enthusiasm of pioneers we were anxious to get under way.

Because we were a State College, we were obliged to face the delicate task of underwriting a forthright program to encourage religious living and, at the same time according to State Law, avoid any semblance of religious teaching or actual service. Any program is doomed unless its roots spring from the very soil of the situation it seeks to implement. Any program is doomed unless it meets the needs inherent in that situation. Any program is doomed unless it has the spontaneous and earnest support of

CHRISTIAN EDUCATION

those it seeks to serve. We felt our program met these three prerequisites.

ONE: No outside agency had come in to superimpose a program designed to fit college campuses per se. This program was the result of two years of development and activity on the part of a Student Religious Council on our own campus. The plan was born within their Council group and drew its first breath in the form of a formal recommendation to the college administration.

The Council was composed of a volunteer, representative cross-section of the religious beliefs found on our campus. Fortunately indeed were we in having wholesome, young Christians of conviction and leadership in that group. Their outstanding program of activities for the year (1943-1944) could not help but lead to the plan they proposed in May, 1944. They wanted to sustain and pass on to following student generations the stimulation and growth they had experienced in working together. Accidentally—who knows—they laid the *first* foundation to be added to by the present inflowing students having the vital experience of the war with all its vibrant awareness of the spiritual quality of living and consciousness of religious values which came to that group of young men in the Gethsemane of conflict. These young men and women are ready to build on the first foundation prepared for them! The religious distribution of the original student group was: Methodist, Christian, Episcopal, Presbyterian, Baptist, Congregational and Latter Day Saints.

TWO. Needs to be met. What needs were felt? As a State institution our students came from every economic and religious category. Was this heterogeneous group to persist or could it be amalgamated? Could it achieve a typically American melting point of mutual understanding and growth and become educated men and women who would be aware of the religious implications in our American way of life and the significance it holds for each individual? "All men are created equal—nor difference of race or creed."

Could a wholesome religious outlook be incorporated in the secular, academic, and social life of campus? Could these needs be met while at the same time the need to conform to the dictates of the American commitment to abolish proselyting and distinction because of creed in our schools?

IT WORKED!

THREE: Spontaneous support of the program augered well by the diverse and divers representatives of larger groups which built the suggested program—of the students, for the students and by the students, in the good old Lincoln tradition.

The Administration, recognizing the importance of the wholly educated individual and its responsibility to that ideal, encouraged the project. But it was a year before the program was finally initiated in 1945-46.

An American educator with no concern for what *kind* of religion a student may have, has a moral responsibility to create a fertile ground for the maintenance, *and growth* if possible, of the religion a student brings with him to his college years. In passing, the moral growth of that student as an individual and potential citizen must not be blighted by cross-currents of new, unexplored and bewildering knowledge. The student should find, instead, a climate friendly to what exists and stimulating to expansion and growth through knowledge. "By their light ye shall know them." Christ said, "One Kingdom." Willkie parodied, "One World." A quick reply came, "What kind of a world?" Modern civilization, or Western Civilization, was founded on Christian principles. Naturally, we therefore of the Western world hold these as best. Yet, as world citizens we must recognize the vast millions who hold to other beliefs—some supporting, some condemning ours. Of this we can be sure—"Man does not live by bread alone." We can not hope for much from the world chaos in which we find ourselves unless we stand for a generation of informed—morally aware men and women.

Education for knowledge plus education for the assumption of moral responsibility should go hand in hand. The wholesome fostering of religions—that and living on our American college campuses can go a long way toward fulfilling that goal. There is not necessarily one plan—one program. Needs vary: Ours fits the Arizona scene, giving full rein to the institutions existant at the edge of campus and lending a neighborly hand of encouragement on campus.

A Co-ordinating Committee made up from representatives from the Religious Conference composed of local ministers in charge of some religious courses offered, the Student Religious Council, and

CHRISTIAN EDUCATION

the Administration now act as a steering group for the campus program, and the employment of a Co-ordinator. The second year of our experiment is completed. The Student Religious Council represents ten denominational student groups. Their program is campus wide.

A Meditation Chapel projected with the aid of the Danforth Foundation over two years ago is now under construction. With the aid of student help we hope to have it completed for dedication at the opening of the next school year. With faith in the future and the conviction in the program which has been set up, we look forward with optimism to a continuing successful program of, for and by Arizona State Students.

(An interesting pamphlet on "Job Analysis for the Campus Religious Coordinator" may be had by writing to Dean Sayre.)

TEN MARKS OF AN EDUCATED MAN

1. He keeps his mind open on every question until all the evidence is in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his day dreams.
5. He knows his strong point, and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when to think and when to call in an expert to think for him.
8. You can't sell him magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love for the beautiful.

A Region Which Is Holy Land

BY GEORGE H. HARTWIG*

YEARS ago I sat in a Harvard classroom where the great William Allan Neilson, of Shakespearean fame, was conducting a course in Milton. He called on one of the men to explain an allusion in the text. Failing to get a satisfactory answer, he exclaimed: "What! You a Scotsman and don't know your Bible!" A few years later, Professor Neilson became president of Smith College, where he achieved the distinction of being one of two or three of the greatest college presidents in our land. In a recent number of *The American Scholar*, one of his associates paid him a notable tribute. I was particularly impressed—but not surprised—by her statement that much as he loved Chaucer, Shakespeare, and Milton, his love for the Bible was even greater. And she emphasized the rare impressiveness with which he read the Scriptures in the chapel at Smith.

One thinks also of the incomparable Charles Townsend Cope-land—"Copey," so-called—another of the luminaries of the Harvard English faculty, who could pack a large room with hundreds of Harvard men and hold them spellbound for an hour while he read from the greatest of English classics, the Authorized Version of the Bible.

And a third member of the Harvard English department, John Livingston Lowes, in his essay entitled, "The Noblest Monument of English Prose," has enriched us immeasurably by what many consider the finest words ever written about our Supreme English Book.

In a very peculiar way, the Bible is *the* book of the department of English. It is our supreme classic and it is the supreme source book of many of our great writers. We English teachers yield to none in our reverence for the Bible. At Midland College, we have become so impressed with the central significance of the Bible, that we are developing a superb collection of Biblical literature—a collection that will grow through all the years to come. And the force behind this project is, in the main, our department of English. If our literature, English and American, is shot

* Professor of English, Midland College, Fremont, Nebraska.

CHRISTIAN EDUCATION

through with divinity—and it is—the reason is the Bible. In my teaching career, had a college president offered me the headship of a Bible department, I would have thanked him graciously for his offer—and declined it with the words: I am doing all that now.

English and American literature shot through with divinity—is that what I said? Only a few days ago, I was speaking about the heroic life of Charles Lamb—the tragic Charles Lamb—the merry Charles Lamb who knew no self-pity—who lived his life with a *grandeur* becoming a son of God.

Quite recently, I was speaking about Browning's *Pictor Ignotus*, the renaissance painter who faced squarely the issue of shaping his life either according to materialistic standards or spiritual. It is the problem that confronts everyone at the beginning of his career, said I, be he painter or doctor, or lawyer, or clergyman, for even a clergyman may be a materialist of the crassest kind. And making the wrong choice, I added, we shall drink the water of bitterness all our days: "Tastes sweet the water with such specks of earth?" exclaimed the *Pictor* of another artist who chose falsely.

English and American literature shot through with divinity! Only yesterday, I was talking about Browning's *Andrea del Sarto*, the artist who prostituted a high genius because of a beautiful but brainless woman. He knew about the sky-reach—but he was held to earth by a glamorous clod.

And do not think, said I, that there are no *Andreas* now. For many years I have watched their sorry antics on college campuses—men of real ability deafening their ears to the high call of duty—enraptured by the siren voice of some campus *Dolly Dimple* or some campus *Dumb Dora*.

Can you point to grander words on prayer than you find in Tennyson? Who has portrayed more beautifully the pursuing love of God than Francis Thompson in his "*Hound of Heaven*"? One might go on for hours multiplying instances from poems and dramas and essays and novels. We teachers of English literature—with our Bible, and Dante, and Shakespeare, and Wordsworth, and Browning, and Carlyle, and Emerson, and Abraham Lincoln, and a host of others—we teachers of English literature live and move and have our being in a region which is Holy Land!

Evangelism and Christian Education

By FRANKLIN I. SHEEDER*

IT IS unfortunate that there should ever have grown up in the life of the Church any sense of conflict between Christian evangelism and Christian education. From the very beginning of Christian history the record indicates that evangelism and education were regarded as essential parts of the total Christian experience. The life and example of Jesus give point to this joint emphasis. He himself was not only the Great Evangelist who was remarkably successful in winning others to a recognition of the way of life for which he stood, but he was also the Great Teacher who by an extraordinary combination of insight and patience helped his disciples to grow in what we have since come to designate as the Christian life. In the Great Commission the joint emphasis upon evangelism and education is clearly recognized. "Go . . . make disciples, . . . baptizing them . . . and teaching them. . . ." There is no conflict apparent here between the two functions of winning to and building up in the Christian life. Rather they are considered to belong together. So it is else where in the record of the early Church.

One of the most striking examples in this connection is the Apostle Paul. As he himself tells us, he became a follower of the Way as the result of a highly emotionalized experience while en-route from Jerusalem to Damascus. There is little doubt that Paul's conversion to the Christian life was the indirect result of the most effective type of evangelistic effort—namely, the courageous witnessing for Christ on the part of a person like Stephen, the first known martyr in Christian history aside from the Master himself. But by Paul's own admission he did not venture forth as a witness for the Christian cause at once. He recognized the need of being educated in the faith. In his letter to the Galatians, Paul refers to a period of reflection and instruction. Three years is mentioned as the time that expired between his experience on the Damascus road and his visit to Peter and to James, the

* Dr. Sheeder is the Executive Secretary of the Board of Christian Education of the Evangelical and Reformed Church, Philadelphia, Pa.

CHRISTIAN EDUCATION

brother of Jesus. There is every reason to believe, in view of his intense nature and his whole-hearted devotion to whatever he undertook, that the Apostle Paul became an assiduous student of the life and teachings of Jesus during this preliminary period as well as throughout the remaining years of his life. In one of his last letters, we find the following admission, which is in keeping with the experience of every other devout Christian since Paul's day. Speaking of "the surpassing worth of knowing Christ Jesus, my Lord," he continues:

Not that I have already obtained this or am already perfect; but I press on to make it my own. . . I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

These words were probably written twenty-five years after the Damascus road experience, and give convincing support to the contention that in the early Church neither evangelism nor Christian education was regarded as an end in itself. Paul is saying that which we know to be true—namely, that the Christian is always in the process of becoming. He never fully arrives. But the important first fact is that he must begin—that is the task of evangelism. And the second fact is that he must continue to grow in the Christian life—that is the task of Christian education. These two tasks are not to be thought of in isolation. They belong together.

Whatever conflict has existed between evangelism and Christian education has resulted from an erroneous understanding of each. There was a time when evangelism was equated with a certain type of revivalism which was more or less indigenous to this country. It was commonly believed that the normative religious experience for everyone—children, young people and adults—was to be converted from a "lost" to a "saved" state. These conversion experiences, which were highly emotional in character, were deliberately cultivated. Bible training was important to the degree that it prepared persons for the conversion experience. Under the leadership of men of the caliber of Dwight L. Moody this type of evangelism was conducted on a high plane, but some

[350]

EVANGELISM AND CHRISTIAN EDUCATION

of his successors resorted to cheap sensationalism and to methods of exploitation which, together with a change of climate within the Christian Church itself, ultimately resulted in the decadence of the movement.

It was the publication of *Christian Nurture* by Horace Bushnell that eventually helped to change the climate and to make way for a new emphasis. Although written in the middle of the 19th century, it was not until the beginning of the 20th century that the fruits of Horace Bushnell's work became widely effective. It was his view that growth in the religious life could be as natural as physical growth or mental growth. He believed that a child ought to develop from infancy conscious of himself as God's child without ever having a feeling of being estranged or lost from God. He held that with proper home environment and instruction the child may be expected to grow gradually in his relationships with God. Thus he will never need, or in fact be capable of a radical conversion from a "lost" to a "saved" state.

This point of view, together with related movements in the field of general education, led to the formulation of the graded program of Christian education. The first quarter of the present century saw the widespread development of the whole modern religious education movement. By 1921, Dr. George Herbert Betts of Northwestern University, in a little book entitled *The New Program of Religious Education*, was able to set education and evangelism in parallel columns, in glaring contrast to one another. By presenting religious education at its best and evangelism at its worst, Dr. Betts had no difficulty in demonstrating that education ought speedily to replace evangelism as the central task of the Church and as the basic method that the Church should adopt.

Despite the optimistic hopes of its leaders, however, religious education did not bring in the Kingdom in a single generation, anymore than mass evangelism had previously done. Indeed it might be said that if evangelism through its emotional excesses had lost its head, Christian education in many respects had lost its heart. In a study of *The Psychology of Religious Awakening*, made by Dr. E. T. Clark and published in 1929, this latter fact was even then being pointed out. As Dr. Clark puts it, "History,

CHRISTIAN EDUCATION

psychology, the facts of experience, and common observation all warn that religious education will at its peril suffer emotion to depart and reduce its discipline to a routine technique based on rational considerations alone." Happily, in recent years both evangelism and Christian education have developed in directions that are more consistent with the needs of persons and more directly related to the genius of the Christian faith. Humbled by the failure of the Church to make the impact that it should have made upon the past generation, Christian leaders are today convinced that evangelism and Christian education must present a united front so that the Church may serve adequately the needs of a broken world.

There are many evidences that our generation is in need of the best that the Church can provide. That we are caught up in what is essentially a pagan civilization requires no extended brief. The urgency of our need has been set forth by Wallace C. Speers, noted Presbyterian layman, in terms of an experience which he describes in a recent book under the title *Laymen Speaking*. Mr. Speers tells of a trip he made a year ago across the Atlantic aboard the *Queen Mary*. One morning he met a distinguished professor of government on deck and they struck up a conversation. The professor stated that he had sat up most of the previous night with a group of friends discussing world affairs. Along toward morning one of the men in the group summed up the discussion in these words: "There is every evidence to indicate that this is the end of the world, and that mankind is the composite devil who is going to destroy himself." Mr. Speers commented that there is much evidence to indicate that man is heading toward destruction, but expressed the conviction that man need not choose the way of destruction if he does not so desire. There is another way out of the chaos of our times, he said, and that is the way for which the Church of Jesus Christ stands. The professor's retort to the American layman was this: "If what you say is true, for God's sake you'd better get going with it."

In the last volume of the Interseminary Series, under the title *What Must the Church Do?*, Robert S. Billheimer states the task of the Church in terms of four imperatives. The first of these imperatives is, in his judgment, the call to evangelism.

EVANGELISM AND CHRISTIAN EDUCATION

This call, he contends, issues from two sources. The first is the nature of the contemporary world, whose chief characteristics are the depersonalization of the individual, the domination of life by organized groups and mass minds, and the obsession with materialistic aims. The second call to evangelism, according to Mr. Billheimer, has its source in the very character of the Christian faith itself. This faith, which is mediated through the Christian Church, is what Mr. Billheimer terms "the soul of the world, established by God to bring light into darkness." If this be true, and few would deny the essential validity of these assertions, it follows that there is the same urgency upon us as there was upon the early Christians who faced an alien culture with the choice between utter destruction or eternal life. The apocalyptic implications which characterized the theological views of the early Christians may not be identical with our own theology, but the divine urgency that inspired the first century Christians to evangelistic effort is no less compelling today as we survey the world around us. It is not necessary to point out here that in the process educational objectives and methods must not be overlooked. Indeed they must be strengthened and extended in every conceivable way, but the situation that we face calls for the enthusiastic fervor and the sense of mission that only a well-disciplined and thoroughly consecrated evangelistic approach can provide.

The situation in our own country is no less critical than in the world at large. Sixty million of our fellow Americans have no contact whatsoever with the Christian Church. A pastor was startled recently when he discovered a young girl who had grown up in a typical American city and had never heard of Jesus Christ. But that is not an unusual condition at all. Even those who have been brought up in the Christian Church are frequently found to possess a superficial knowledge of the Christian faith and a very meager sense of the responsibility they bear as Christians. On the most basic level of measurement that we can apply—namely, that of church attendance—it is a rare congregation that can boast of as many as half of its members who can be classed as regular attendants. So far as the Sunday church school is concerned—an agency which is generally recognized as

CHRISTIAN EDUCATION

the most important educational arm of the church—the record is even more disappointing. A leading layman was asked what the membership of his church was. He replied: “There are 1600 on our rolls, but there are at least that many more who claim to be members and who, in time of crisis, look to us for pastoral care, although they seldom come to church and they provide no support whatever for our work.” Truly we who are in and of the Church are in need of a baptism of the Spirit of God that will fire us with a Pentecostal passion so that the Church of Jesus Christ in our nation may become a bulwark of strength to the forces of righteousness and a stalwart witness to the redemptive power of God which may yet save us all from destruction.

One of the newspapers carried an editorial recently deploring the drunken revelry incident to a football game between two southern universities. The editorial charged that “The sirens of ambulances were screaming within the vicinity of the stadium. Many drunks were stretched out upon the concrete seats when the game was over, not knowing who had won nor who had lost the game.” The account calls to mind somewhat similar conditions that prevailed in the Roman empire in the days of its decline. Certain it is that any country which spends eight times as much on liquor as on the Church is a non-Christian community. Certain it is that any country which can spend millions of dollars to provide barracks for its soldiers in time of war but cannot provide adequate housing for its people in time of peace is a non-Christian community. Certain it is that any country which sends military aid to certain nations to prevent the expansion of another power and then proceeds to acquire military bases in every strategic area that it can is a non-Christian community. Certain it is that any nation which can control the forces of production to win a war but refuses to control those same forces to prevent inflation in time of peace is a non-Christian community. What we need in America is a prophetic Church which in its evangelistic message and in its educational content and method will win and develop Christian persons who are so committed to the Christian gospel that they will count it a high privilege to work for the Christian way of life in every relationship. What

EVANGELISM AND CHRISTIAN EDUCATION

we need are men and women, boys and girls who belong to what Professor Trueblood calls the *Fellowship of the Unashamed*—persons who are proud to claim God as their Father, and Jesus Christ as their Elder Brother, and who have discovered with Paul that if anyone is in Christ he is a new creation.

One of the most successful evangelists of our day was Bishop Azariah of Dornakal. It was his great ambition to win India to Christianity, and during his lifetime he was largely instrumental in building up that section of the Indian Church for which he was responsible from 90,000 to nearly a quarter of million members. It was Bishop Azariah's conviction that the responsibility for spreading Christ's Kingdom on each should rest chiefly upon ordinary Christian men and women, each giving his witness by word and deed, through the evidence of a transformed life and an active part in evangelism. His own words describe how he acted upon this conviction:

"Every Christian a witness" is a slogan of our efforts at evangelism in India. We have been getting little groups of baptized persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked: "Have you seen God?" and his answer was: "Sirs, you knew me two years ago. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer and no better way of witnessing for God.

In the early Church it was the common man who spread the Gospel of Christ . . . from slave to slave, from soldier to soldier, from artisan to artisan. . . . The sharing of experience with others adds to our own Christian experience. Let some men just stand somewhere as Christians; let them face a non-Christian crowd; let someone else do the preaching and the singing; the experience of just standing for Christ will drive them to their knees before Christ. . . .

It is not to be expected that we should want to copy precisely the methods that Bishop Azariah used so successfully among his Indian brethren. But we can be grateful for the fact that in our own country there has been developing a movement which makes use of some of the same techniques in modified form. I refer to the National Christian Teaching Mission. This Mission is a joint effort on the Department of Evangelism, of the Federal

CHRISTIAN EDUCATION

Council of Churches, and the International Council of Religious Education. Among other things, it seeks to develop laymen and laywomen who will become active witnesses for Christ and his Church, and who will in turn become nuclei around which the witnessing mission of the first Christians may be revived in our midst. It is significant that in the National Christian Teaching Mission the forces of evangelism and of Christian education have joined hands, for as we all realize they belong together.

Those who have had some experience with the Christian Teaching Mission have discovered its possibilities for good. But it cannot achieve magical results. If we want it to succeed on the large scale that it deserves to succeed, it must have the whole-hearted support of all Protestant leaders. In view of the crucial nature of the problems that we face in our time, it is the belief of many that the National Christian Teaching Mission must expand more rapidly and much more extensively than it has yet been able to do. This can happen only when the necessary leadership is forthcoming in greater abundance than has yet been the case. The National Christian Teaching Mission can be one answer to our need if we will get behind this movement and make of it the instrument under God that it can, with our help, become. It can be the means of arousing an indifferent nation to the claims and challenges of a too long neglected Church.

TWO FACTS

There are two facts about the Mission that seem to me to be of special importance to this group. In the first place, the national director of the Mission, Mr. Harry C. Munro, told a group of denominational executives recently that in most communities thus far surveyed as many as 98 per cent of the people expressed an interest in the Church and knew enough about the Church to be able to specify the denomination to which they preferred to belong. In only one community thus far surveyed were there as many as 8 per cent who showed no interest whatsoever in the Church. Here is a fact of great moment for us. There is a high potential of interest on the part of the American people in the Church if we can make its program appealing enough and vital enough to win their support. The second significant fact

[356]

EVANGELISM AND CHRISTIAN EDUCATION

which the National Christian Teaching Mission has revealed is this: The denominations that have been most successful in achieving substantial results from the Mission to date have been those that have provided an intensive follow-up of the educational programs of the cooperating churches. The obvious purpose of this follow-up is to see to it that the churches are functioning in such a way as to be in a favorable position to hold those who were won to the churches in the first phases of the Mission. Education and evangelism must work together if we are to succeed as we must in the task before us.

A few years ago a book was published under the intriguing title *Land of the Good Shadows*. It is the life history of Anauta, an Eskimo woman who spent the early years of her life on a remote island near the Arctic Circle in Baffin Bay. By a remarkable series of circumstances Anauta came to this country and lived for a time in the city of Indianapolis. One day as she walked along the street, she noticed people entering a church. It was not Sunday, so she wondered what was taking place. Deciding to find out, she slipped inside and took a seat. After the organ had played and some hymns had been sung, the minister stood in the pulpit and read from a book. He told of Jesus being crucified; then looking over the audience he explained the meaning of what he had read. Simply he told of Jesus who was nailed to a cross, mocked, deserted by his friends, and left to die. Then the minister pointed to the people and said, "It was for you, and you, and you." He had died for their sake.

In every church Anauta had ever attended she had heard of Jesus, but always before the people had praised Jesus, sung to him, glorified him. Now they were hearing of his tragic death. Anauta left the church wondering where this terrible thing could be happening, for over and over again she had heard the minister say it was "this day." As she walked toward home, she met a friend who had been shopping. Why had she not gone to church, Anauta thought, and asked her if she knew that someone had been killed today.

"Why no, where?" the woman answered, in surprise.

"I don't know, but they put him on a cross and drove nails through his hands and feet, and he died," was Anauta's response.

CHRISTIAN EDUCATION

"Oh, honey!" said her friend, laughing. "That happened a long time ago. This is Good Friday, and each year on this day the churches hold services in memory of that first day when Christ was crucified. Didn't you know that?"

Anauta had not known. She had been hearing an old, old story, so old that people were forgetting its meaning. But to her it was a new story, and one that has never grown old.

We may smile at the naivete of this Eskimo woman, but in some way we must help our people to catch the freshness and vitality of meaning of the total Christian enterprise that the story of the death of Jesus Christ had for Anauta when she heard it for the first time on that Good Friday in a church in Indianapolis. Too many of our people have forgotten, or perhaps never realized, the full significance of the life, the death, and the resurrection of Jesus Christ, and of His ongoing leadership in and through the Church that bears His name. This is a condition that evangelism and Christian education must correct.

What Is a Christian College For?

By LUTHER WESLEY SMITH

Dr. Smith is executive secretary, Board of Education and Publication
Northern Baptist Convention

WHAT Christian Higher Education accomplishes to-day and what it may become and accomplish to-morrow depends upon the fidelity with which it takes seriously and builds upon the distinctive postulates which were in the minds of the founders of every one of our Christian Colleges.

A Keuka College Freshman of last year has written: "During our first week (in college) . . . We realized right then we were among Christian friends . . . We are happy that our faculty is guided by Christian principles that permeate our entire curriculum." This student was paying tribute to the school as a Christian College.

In considering the subject of Christian Education for to-day and to-morrow, we need to face frankly the fact that education in most of the American colleges ceased several decades ago to have the life-meaning for the student which the founders of these colleges had expected an education in these institutions would provide. It is easy for a ship to slip its moorings. It is easy for a man to forget who he is—a child of God—therefore how he ought to live. It is easy for courts to become the enemy of justice rather than remain what they were created to be the servant of justice. So ex-President Taft, before becoming Chief Justice of the Supreme Court said: "The administration of criminal justice in the United States is a disgrace." No less is it easy for a Christian College, founded by the faith, the love, the prayers, and the sacrificial concern of Godly men and women to become just another educational institution, something far less and other than its founders intended. That has happened to many a college. It could happen here.

The first colleges founded on this continent were Christian Colleges though they were not necessarily church-related institutions. They were founded because our pioneer forefathers wanted to have adequate educational institutions to which young men who were

CHRISTIAN EDUCATION

preparing for the ministry could go for training for leadership. That was the purpose in the founding of Harvard, Yale, Princeton, Brown and many others in those early days of American history. Then the interest in a wider educational base came. Lay men, it was thought, ought to be educated. Mary Lyon and others thought that women ought to be educated; so Mt. Holyoke and other colleges for women were founded.

Our fathers in those early years took it for granted that while no one should be barred because of race, or creed, or unbelief, the Christian College was needed for prospective ministers and laymen alike for training for Christian leadership. That is, they founded these Christian Colleges on the twin postulates that such institutions were to be

- a) schools of higher learning with recognized academic standing; and
- b) schools under Christian auspices with a Christian purpose and Christian faculty, and therefore with a positive Christian Campus Program and atmosphere. In a word, schools for training Christian leadership for society.

It is interesting to note that although most of our colleges took their rise under the aegis of Christian people who expected students to begin "to see life steadily and see it whole," and to possess a philosophy of life that was Christian, a gradual and profound change came over most of our great universities, and then our colleges as though the decades they came under the influence of the thinking of the German universities. The German scholars put the emphasis increasingly on science and the scientific method; and with it was stressed the study of the "specific." This emphasis was valuable but our schools and our leaders came to rely upon, and often to emphasize this scientific viewpoint and method exclusively. More and more they stressed the study of specific details, until a scholar who earned his Ph.D. was one who knew all about the wing of a certain bug or the petal of a flower; he was a man who was distinguished by the fact that he knew more and more about less and less.

Not only that. The educated laity of America became under this influence increasingly the prisoners of the fallacy that because a man was proficient in one little area he was presumably

WHAT IS A CHRISTIAN COLLEGE FOR?

competent to deal with the whole of life. So we listened eagerly to what an Edison had to say about religion. And if he did not have much to say, well, perhaps religion wasn't too important after all.

Each new college generation became more enamored of the scientific method as the path to plenty and power, and presumably to the other good things of life. This fact so ingrained itself in the very curricula, spirit and administration of our colleges that time came in our Christian Colleges even within my memory when it could not be assumed that a student just because he had been in college four years had looked at the whole of life from a Christian or even from an idealistic point of view. The result was he assumed no responsibility for the society of which he was a part. He might be a good doctor, but a poor citizen. He might be rated a good teacher of physics or politics, but he might have belonged to that company of teachers in the East who carried on with such ribald immoral week-end parties that the students rose up in protest. That is, the moral integrity which students have brought to the campus from their homes has again and again had to check the moral irresponsibility of an educational process which had over-emphasized the "scientific method" and "the specific" to the exclusion of that for which American higher education was brought into being.

To see life steadily, and to see it whole, that is, to acquire the philosophic view so vitally that one sees it and acts upon it, can be provided better by the small college rather than by the large one, in my judgment. It can do so because it is small. The student is not lost in a kind of vast educational machine, as he is inevitably when dropped down among 10,000 or 20,000 other students. The small college provides intimate educational contacts. The student can know his professors and they can know him. The small college is a community where the student is recognized as a person, and is therefore morally responsible. He is subject to more criticism and to more encouragement than on a large campus.

In a word, in a small college you are building the spirit of and the kind of community which ought to obtain in voluntary unrestricted civilian life.

CHRISTIAN EDUCATION

Now when one adds to that the Christian spirit, until the community is suffused by it, you have an educational process that *requires* that you look at life steadily and that you see it whole. The Christian College, then, has an unique contribution to make not only to the student, but to society. This college, and every Christian College, therefore, will do well to re-examine itself periodically to inquire whether it is now making that unique contribution which should be its particular genius.

If you are inclined to suppose that because I happen to be trained as a minister of the Gospel and am an official in the church, I am inclined to over-emphasize the fact that it is the business of a Christian College to be just that—a CHRISTIAN COLLEGE, I would call your attention to the findings of the Presidents of the Northern Baptist Colleges and Universities formulated in the Presidents' Workshop at Green Lake, Wisconsin, this summer. No one told them what to think and say. They came to their own conclusions and agreed upon their own findings.

There were 24 findings in their recommendations of what should constitute an adequate program of Campus Christian Education in a Christian College. I'll not set all down, though I have the entire list. They start with the proposal that the administration should in the preopening staff conferences of the faculty present the objectives for the Campus Christian Program for that school, should secure the acceptance of them by the personnel of the school, and should receive from the faculty suggestions for implementation and adaptation in the particular situation.

The findings state "These objectives should then be incorporated in the "Faculty Handbook" and in "The Student Handbook."

They suggest that faculty, student and alumni conferences, and occasionally in addition a well chosen committee from another institution should give "periodic appraisal of the objectives and their realization."

The findings stress the responsibility of the faculty and student body to plan for adequate "Protestant Evangelical Campus Worship Services, for opportunity for the students of every faith to attend the church of their choice,—and for a program of voluntary student activities which relate the study of religion to real life situations."

WHAT IS A CHRISTIAN COLLEGE FOR?

The findings state the responsibility of the school "to develop an appreciation and use of the spiritual values in the varied religious cultures represented in the student body in order that this variation may lead to the enrichment of all."

The findings urge the need for "required courses in religion," and for a major in religion in the four-year college curriculum.

And among other findings in this Conference of the Baptist Presidents is one which emphasizes the responsibility of the college to have an adequate student counselling program participated in by the "total faculty," "which will recognize that the genius of its program rests in the added resources which Christianity brings to bear on the counselling program."

I do not know that there has been any hour in human history when the contribution of the CHRISTIAN COLLEGE has been more clearly indicated; or when its ministry has been more desperately needed. Perhaps we can see ourselves better—the kind of institution we are talking about, the kind of contribution this school may have, if we look away to other countries and look back across history. A young man went to Japan 25 years ago. After three months he wrote back saying: "You do not know what Christianity is until you go where it isn't." Perhaps we can understand and know better what higher Christian Education for today should be if we look at it from the perspective of distance and another culture.

We all understand now that we live in "One World." We recognize that what happens in the Philippines may have life and death implications for our sons and daughters. I talked with a mother this week whose son commanded one of our units in the islands of the S. Pacific. He told her that one of the major considerations in making the move to jump to a certain spot in the Philippines was the presence there of a considerable number of Christian natives—whose character and friendship could be depended upon.

It is important for our children and the races of the world that the leadership of the Philippines be dependably Christian. How shall we act to get that kind of leadership in a land thousands of miles from here. The answer is: Build Christian Colleges—build them stronger than they have been; build them to serve more

CHRISTIAN EDUCATION

Philippine youth and be sure they are dynamic centers for nurturing Christian faith and giving training for Christian leadership.

I met last year my personal friend, Alfredo Catedral, from Central Philippine College. Alfredo had gone to the University of Missouri years ago to take special graduate work in education. As the pastor there, I came to know him and of his return to the Philippines on the staff of the college. Now he is the head of the Department of Education in this institution.

When he met me and had told of his war experiences briefly, he made reference to the battered and bombed out campus and then said: "Do the Baptist people know how necessary it is to rebuild our college campus at once? Do they know that now we have enrolled over a thousand students—hundreds more than when our campus was intact? Do they realize that students and faculty have gone out to collect bamboo and wood out of the rubble to reconstruct temporary roofs for shattered buildings—and shelters for students to crawl into? Do they know how important our college is?"

I replied: "I think so!"

Doubtfully he rejoined: "Ah, but do they?" "Do they, for example, know that the great majority of our students come not from a Christian background, but a pagan background and culture? Only a small percentage know and understand Christianity as we know it. But these students will come into classrooms taught by winsome Christian personalities; they will for the first time read the Bible and know the story of Christ. But gradually under this Christian influence they will come to accept the Christian faith; they will give their lives in a dedication to Christ as their Lord—and they will go out to give a trained Christian leadership to the Philippines."

When one gets that picture through the eyes and experience of a Filipino, he sees what Christian Education to-day is *for*—whether in the Philippines or in America.

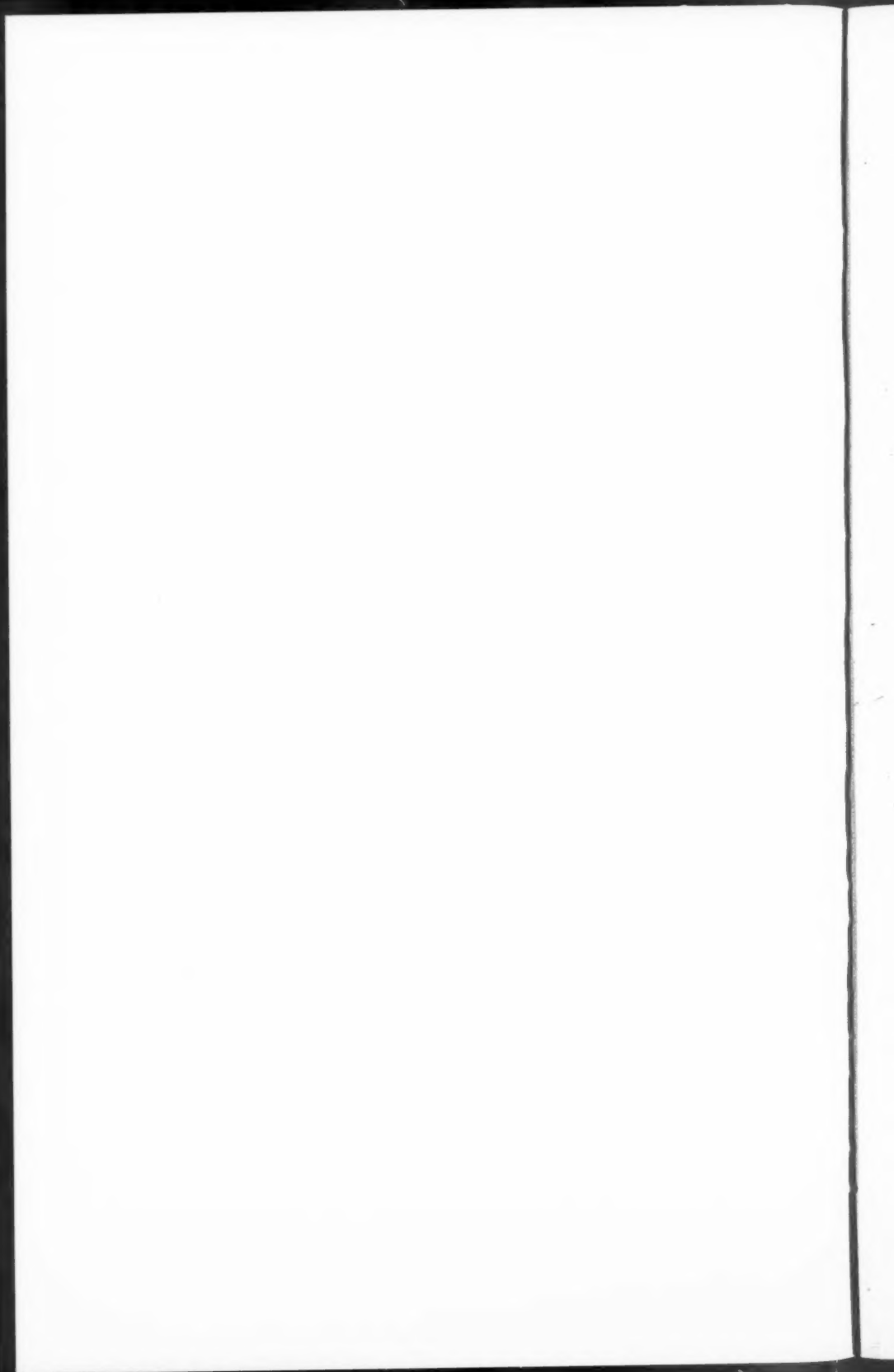
Perhaps you have read that Bayard Dodge, for twenty-five years President of the American University of Beirut, has just returned to this country. Do you recall what Wendell Willkie said of this Christian President of a Christian College upon

WHAT IS A CHRISTIAN COLLEGE FOR?

Willkie's return from his globe-girdling tour in the most critical hour civilization has known in 1,000 years? Willkie named the admirals, generals, statesmen with whom he had talked and then said: "But it is no exaggeration to say that Dr. Dodge gave me more hope and confidence for the future of these regions than all the others combined." As in a flash, Willkie saw in the perspective of history and in civilization's crisis hour *what Christian Colleges are for*, and what they can do!

Consider Burma, India, Japan. What hope is there for these nations strife-ridden, poverty-stricken, bewildered, misled, without a stream of trained Christian leaders? Indeed, what hope is there for those nations, or ourselves, or our civilization apart from dependable God-fearing leadership, rooted in a love of God and love of one's fellowmen?

All honor to the many fine spiritually-minded men and women who preside over or teach on the faculties of our state universities and other non-church colleges who seek by precept and example to make their religious faith contagious and influential. But what they must present as a marginal interest and an unofficial elective for individuals, the CHRISTIAN COLLEGE can frankly set in the very midst of its purpose and planning.



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4

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INDEX

Vol. XXX—CHRISTIAN EDUCATION, 1947

ALCOHOL	
I Summon	109
Statement on Alcohol	148
ATOMIC AGE	
Education in An Atomic Age	129
BIBLE	
Foundation for Christian Teaching	249
The Bible in Teaching	285
The Bible in American Schools	314
A Region Which Is Holy Land	347
CHRISTIAN HIGHER EDUCATION	
The Situation	25
What Can the Church Do?	29, 33, 38, 42
Christian Education and Modern World	131
Education's Johnny Appleseed	140
Philosophy of Christian Education	167
Liberal Education for Today's Needs	183
Meaning of Christian Higher Education	190
When Is Education Christian?	205
Crisis in Education	218
Implications for Education	248
Christocentric Higher Education	279
Education for What?	323
What Is Christian Education For?	359
CHRISTIAN LEADERSHIP	
Education for Christian Leadership	228
CHRISTIAN WORLD	
Education Towards a Christian World	261
CHRISTMAS	
Did Augustus Order a Census?	330
Bethlehem Foretold in China	333
Christmas Present of the Ages	337
Land of the Wise Men	340
CHURCH-RELATED COLLEGE	
Preparing Graduates for Living	45, 58, 66
Problems of Church-Related College	71, 77, 83, 89
Church College Makes a Prognosis	158

About the Church College	164
When Is a College Christian?	195
College-Free and Christian	304
EVANGELISM	
Evangelism and Christian Education	349
EXPERTS	
Beware of Experts	312
MINISTERS	
Clinical Education of Pastors	103
MORALITY	
A Better Sense of Values	154
PROFESSORS	
Treasures of the Christian Educator	235
RELIGION	
Religion in Liberal Arts Education	513
Let Us Save Religion in College	214
Religious Problems and the Undergraduate	222
Religion and Science	271
RELIGIOUS EDUCATION	
Possibilities of Religious Education	94
SCIENCE	
Religion and Science	271
Regeneration	275
STUDENTS	
Religious Problems and the Undergraduate	222
The Sceptically Religious Student	239
It Worked	343
THEOLOGICAL SEMINARIES	
What the Church Has the Right to Expect.....	198

